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THE  
*Daniel Murphy*  
RELIGIOUS MONITOR,

AND  
EVANGELICAL REPOSITORY:

DEVOTED TO THE PRINCIPLES OF THE REFORMATION, AS SET FORTH IN  
THE FORMULARIES OF THE WESTMINSTER DIVINES, AND  
WITNESSED FOR BY THE

ASSOCIATE SYNOD OF NORTH AMERICA.

EDITED BY C. WEBSTER,  
Pastor of the First Associate Congregation, Philadelphia.

VOLUME XVII.

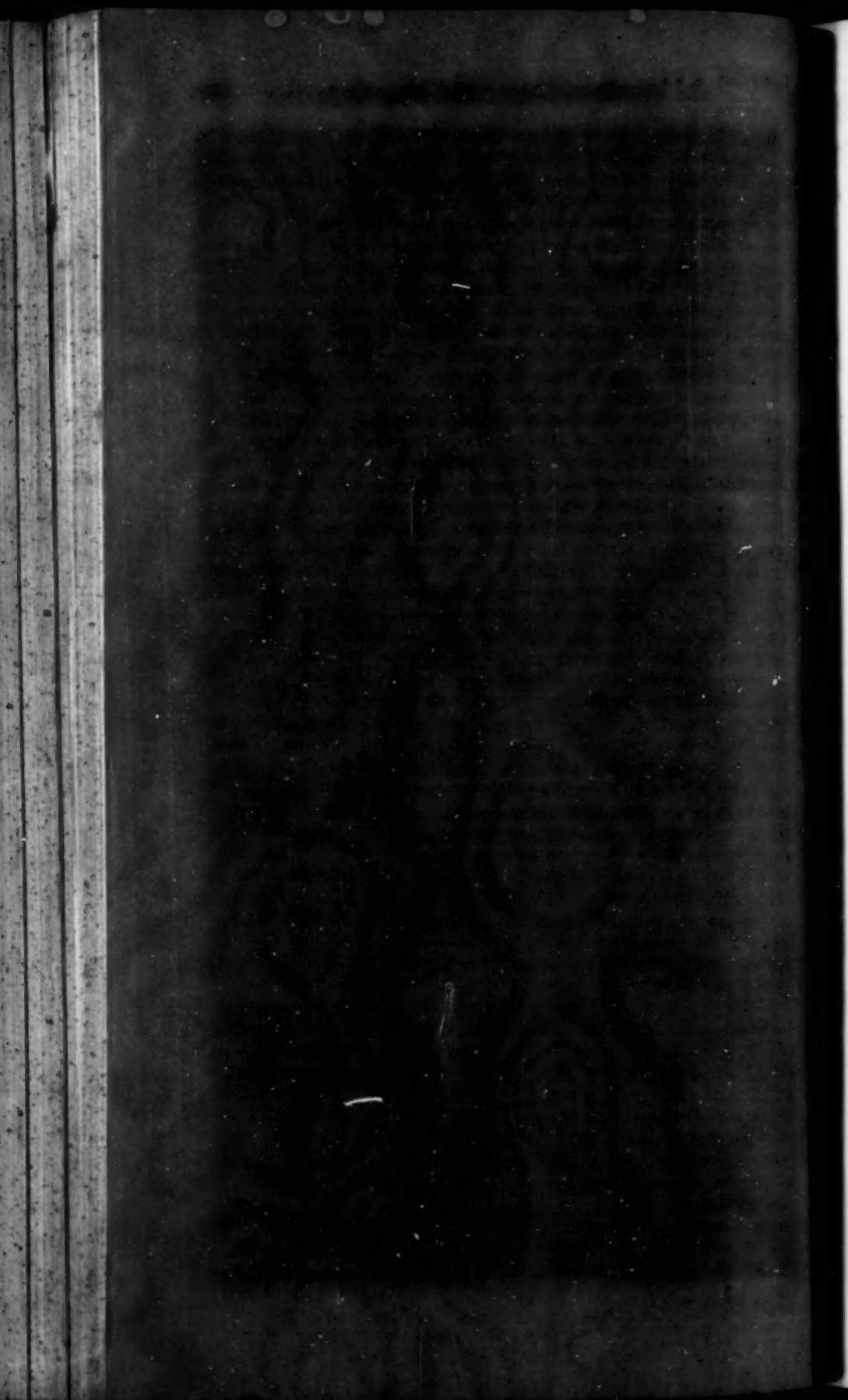
Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good  
way, and walk therein, and ye shall find rest for your souls.—Isa. vi. 10.

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OCTOBER, 1840.

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ART. I.—*Salvation, addressed chiefly to the Young.* No. IV.

To you then, O reader, however guilty, is the word of this salvation sent. Dost thou believe what God says? Tell us not you cannot believe. True, of yourself, you cannot. In the Lord Jesus Christ alone have you either righteousness to justify, or strength to believe. But this strength, this faith is offered as a free gift. Relying on the testimony of God's law, that you are condemned, and perishing; relying on the testimony of his gospel, that Christ is made over to *you*, as thus lost, for righteousness, sanctification and redemption, have you prayed for faith, as God's gift, and the purchase of the Saviour's blood? Earnestly studying the nature and necessity of the atonement, prayerfully, and diligently using the means of God's appointment, and trying to stretch out the withered arm, are you at the same time confessing, that God only can strengthen it; enable you to believe, and lay hold of the righteousness of Jesus for justification? Thus come, and ye shall obtain mercy; thus seek, and ye shall find pardon and peace. To every sinner, to the most unworthy upon earth, we are authorized to say, "Believe on the Lord Jesus Christ, and thou shalt be saved." Come, and you shall not be cast out. We do not tell you, that salvation is offered you, on the ground of your foreseen faith, and good works. All that is good about you, is God's gift; faith and repentance are the purchase of the Saviour's blood; and if you are enabled to perform good works, the sap, which nourishes the branch, and makes it fruitful, is all from the root—the vine, which bears the branch. We do not tell you, that Christ died for you, on condition, that your corrupt heart, out of which hourly proceed evil thoughts, idle words, and sinful deeds, should change itself, and repent, and believe the gospel. No. Can the Ethiopian change his skin, or the leopard his spots? Can the dead in trespasses and sins rise from the grave of spiritual death, and live the life of angels? It is a mere mockery of the sinner's misery, to tell him, that his free will can break these bonds of death; that, if his free will breathes upon the dead bones, they will live:—that, if *he* chooses, *he can* burst his fetters, and walk forth, trampling on the power of Satan, bursting open his spiritual grave, and blotting out,

with his own hand, his sentence of death. No; this change is the work of Omnipotence. The God of grace alone, can give grace to believe on Jesus. The new heart, and the new spirit must be sought for, as a gift of mercy, at his hand, "A new heart also will I give you, and a new spirit will I put within you." Yes; this new heart is offered as one of the covenant blessings purchased by Christ: faith, repentance, and ability to keep God's law are all as really the purchase of the blood of Christ, as eternal glory:—all are promised as gifts; gifts, God only can bestow; gifts, given for the asking; free as the air you breathe; free as the running stream. Come then, renouncing all dependence upon self, come, as one utterly worthless, and helpless, to receive salvation, as a free gift; and from first to last, the purchase of the precious blood of the Son of God.

Great as may be your guilt, thus come to God, through the Son he spared not, and heaven is yours. And now, my dear reader, contemplate, with delight and gratitude, the boundless mercy of the God of love. Can you think of it unmoved? O how shall we escape if we neglect this great salvation? Look by faith to a bleeding Redeemer. Contemplate his infinite glory, and his deep abasement. Turn to Isaiah vi. 1—4, John xii. 41; with the prophet, see him on the throne of heaven; and then come with the disciples, to the grave in the rock, and see the place where the Lord lay. He took not on him the nature of angels. He did not come wearing the form, even of one of these glorious seraphim who were adoring before him; but he took on him the form of a servant, and was made in the likeness of men: submitting through life, for us, to shame, and sorrow; and then became obedient unto death, even the death of the cross:—a death of infamy, a death of agony; yea, in that death enduring what would have crushed the universe of men and angels into dust: *the wrath of God* poured out upon his soul, as the surety, and substitute of his guilty people. Look up to heaven, and behold the splendour of his glory: look down to Gethsemane, and behold him sinking there, under the wrath of the Almighty, while the anguish of his soul drives the blood from every pore of his tortured frame. Look up to heaven, and behold the seraphim veiling their faces with their wings, before the brightness of his glory; and then, look down to earth, and see that sacred face defiled with shame, and spitting; and struck by a hand his mercy would not wither; when, after blind-folding him, they insultingly cried, "prophesy unto us, thou Christ, who is it that smote thee?" Look up, and behold the seraphim adoring him; look to Pilate's hall, and see the Roman soldiers tearing his body with the lashes of the scourge:—a scoffing populace bowing the knee in mockery, and saying, "Hail, king of the Jews!" Look up, and listen to the adoring song of the seraphim:—"Holy, holy, holy is the Lord of hosts;"—look down, and listen to the terrible imprecation, which burst from the lips of malignant men:—"Away with him—Crucify him, crucify him—His blood be on us and on our children." Look up, and behold him as the Lord of hosts, reigning on the throne of the universe; look down to Calvary, and see the Lord of life, tortured, bleeding, and sinking in death. See him nailed to the cross. See his life blood poured out like water. See his heart melted like wax in the fire of wrath. See the Lord of hosts brought, for us, to the dust of death: the Lord



of angels, made lower than the angels: the Prince of heaven, in the tomb of Joseph. And yet, he had but to speak, and the powerful seraphim, whom Isaiah beheld, hundreds of years before, around his throne, would, in a moment, have hastened to his rescue:—nay, he had but to speak, and the earth would have opened her mouth on the murderers; the stars, in their courses, would have blasted them with death: the thunderbolts of heaven would have avenged the foul and terrible deed. But no, as we have seen, he was a willing victim. Love to you, love to his lost people, led him to the cross, and bound him there, a sacrifice for your sins: love bared his side to the spear, his soul to the avenging sword:—the voice of love forbade, so to speak, his angels to interfere, or his omnipotence to resist. Can you think of these sorrows of Jesus, and yet indulge in sin? Can you think of the woes of his soul, and your heart not melt at the remembrance of his sufferings for you? Had God the Father spared *him*; had he, as the guardian of a violated law, permitted justice to take its course, and seize the guilty, where now, and what now, would have been our doom? Had he punished us, and spared his Son:—had he displayed his justice, by our eternal punishment in hell, it would have been neither wonderful, nor unjust. But to glorify his attributes by delivering up his Son to death; to display the holiness of his nature, and maintain the honour of his law, at the expense of Emmanuel's blood, when sin imputed lay upon him;—will be the wonder of angels, and the redeemed through eternity. And should it not constrain you now, to live to Christ? Is there a single truth of the Saviour who died for you, that you can disregard:—a single command of Him, who was delivered to death for your soul, that you can disobey? O we charge you, by the love of him who came down from his throne, not to condemn but to save you, live not unto yourselves, but unto him who died for you, and rose again, that you might live for ever. Give to him all the glory of salvation. You are a sinner, and no works of the sinful, and rebellious, can ever please an infinitely holy God. But Christ died for the *ungodly*, and for the sake of his finished work, God will bestow upon you freely, his full salvation. Rely on this finished redemption; believe this word, and you are safe for eternity. And O beware of sin. By the wrath of God, which fell on the Saviour's soul, in Gethsemane and Calvary, for your sins:—by the terrors of justice, which brought him from the throne of heaven, and pursued him, till he lay a lifeless corpse in the grave:—by the thorns that wounded his sacred head, by the nails which pierced his hands, and his feet; by the terrible fires of Divine wrath which encircled and consumed this Divine victim; you are bound to glorify God, in your body and spirit which are God's; to love holiness, to live at eternal war with sin, and relying entirely on the grace of your Redeemer, to press on to the promised land.

To rouse you to an instant discharge of this duty, consider the awful danger of those who deny their need of a Saviour, and neglect the great salvation. There is only one Mediator between God and men. Jesus of Nazareth, the eternal Son of God, is the only intercessor before the throne of Jehovah. O how dreadful the situation of those, who have no "Days-man" between them and an offended God; no interest in that intercession, which alone can stay the coming

wrath. Dear reader, to you this is a subject of unutterable importance. If you neglect the great salvation, you cannot escape eternal misery. If you will not be indebted to free and sovereign grace for pardon, if you will not receive eternal life, as a free gift, it will never be yours. This life is now within your reach. Ask, and it shall be given, freely given. Say not, at some more convenient season you will seek life; that to-morrow, perhaps, you will think of these things, prepare for eternity, and flee from the coming wrath; when, it may be, you have not another day to live. "Boast not thyself of to-morrow." The avenger of blood is pursuing. This may be the last offer of mercy. This night you may die in your sins. And O, if you are not found in Christ at death, it is terrible to think of the doom of the departing soul. Think how dreadful to die with a fearful looking for of judgment; to sink in death without a hope to cling to; to appear before the judgment seat unprotected by the blood of sprinkling. Listen to-day to the voice of the God of mercy, "harden not your heart, lest he swear in his wrath that you shall not enter into his rest." Let not this evening pass till you have bowed your knees before the throne of mercy, and pleaded for the salvation of your soul. Come to this throne as you are now, come, come and ask for faith, for repentance, for love, for grace and strength to perform good works, as gifts the Saviour only can bestow:—come and plead for pardon and life through the Saviour's death:—to be washed, from every stain in his atoning blood. Plead thus, as one whose eternal all is at stake, lest this night your "feet stumble on the dark mountains," and the key turn, and the door of mercy be closed against you for ever. The Judge standeth at the door. The great day of his wrath is near, will you be able to stand before him then? We are sinking into the grave. Be sober, be vigilant, be faithful. Let not death find you slumbering upon your post. "Watch, for ye know not the hour when the Son of man cometh." Thus "I have set before you life and death, the blessing and the curse; therefore, choose life, that you may live," and not die for ever.

MAXTON.

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ART. II.—*Symbolical Language of Scripture.* No. III.

8. *Day and night, light and darkness, evening and morning.* These expressions are so closely related, that they may be considered as one figure, and the meaning is not difficult.

1. *Day*, and more particularly *light*, signifies a state, or time of knowledge, spiritual, saving knowledge. *Night* and *darkness* of course signify the opposite. Rom. xiii. 12: "The night is far spent, the day is at hand." The time of heathen ignorance and wickedness is in a good degree past, and the true knowledge of God by the gospel prevails. 1 Thess. v. 5, is of the same import. John i. 5: "The light shineth in darkness."—Christ, the perfection of all true knowledge, was exhibited among those who were sunk in ignorance and unbelief.

2. *Light* is sometimes also used to signify holiness, and *darkness* the opposite. 1 John i. 5: "God is light, and in him is no darkness at all." That is, in him is the perfection of knowledge, holiness and truth; he is infinitely removed from all error, falsehood and sin.

3. *Light* often signifies comfort and prosperity, and darkness, adversity or misery. Job v. 14: "They meet with darkness in the day time;" that is, sudden adversity in the midst of their enjoyments, and when least expected. Ps. cxii. 4: "Unto the upright, there ariseth light in the darkness." They have spiritual comfort and even prosperity in the midst of outward adversity. Zech. xiv. 6: "And it shall come to pass in that day, that the light shall not be clear nor dark." It will be a time neither of clear knowledge and unmingled comfort, nor of utter ignorance and unbelief. Verse 7: "But it shall come to pass that at evening time it shall be light. That is, towards the close of that period, and as the life of religion seems about to disappear, it shall be wonderfully revived. *Night* and *morning* are particularly used in this sense. Ps. xxx. 5: "Weeping may endure for a night, but joy cometh in the morning. Here we have the figure, and signification in the same sentence; night is a time of sorrow and weeping, the morning is the return of comfort and joy. Ps. xlii. 8: "Yet the Lord will command his loving-kindness in the *day time*, and in the *night* his song shall be with me." Song iii. 1: "By *night* on my bed, I sought him whom my soul loveth," &c.; and other similar expressions may readily be explained according to this. Also by what is observed above, Ps. lxxxviii. 6: "Thou hast laid me in the lowest pit, in *darkness*, in the deeps." Verse 18: "Lover and friend hast thou put far from me, and mine acquaintance into *darkness*, and like expressions may be understood. Ps. xviii. 11: "He made *darkness* his secret place." That is, God's perfections and dispensations, are so mysterious that they are hid from our knowledge and penetration, as in a dark, secret place.

4. *Walking in darkness*, when connected with a character of godliness, is a continuance in deep distress and sorrow. Isaiah l. 10: "Who is among you that feareth the Lord and obeyeth the voice of his servant, that *walketh in darkness* and hath no light." That is, a godly person under heavy and prolonged, spiritual affliction. Jer. xiii. 16, and some others are of the same general meaning. But when the expression is directly connected with an opposite character, it signifies continuance in ignorance, unbelief and the dominion of sin, as, 1 John ii. 11: "But he that hateth his brother is in darkness, and *walketh in darkness*, and knoweth not whither he goeth, because that darkness hath blinded his eyes. That is, he gives evidence that he has never been savingly enlightened, but is still under the power of sin.

5. *Day-break*, *day-dawn*, *day-spring*, are one expression, and will be easily understood. Song ii. 17: "Until the *day break*"—2 Peter i. 19: "Until the *day dawn*." Luke i. 78: "Whereby the *day-spring* from on high hath visited us." That is, the commencement of a season of greater knowledge and comfort.

*Clouds* and *shadows* are frequently mentioned in the symbols of scripture; they are sometimes both used together or with the same meaning, and as they naturally suggest several ideas, their figurative signification is also somewhat various.

1. They naturally present the idea of covering, protection or swiftness, and as they are related to darkness they of course have the same meaning; a cloud also appears to the eye like a vast multitude: these, together with the circumstances in which they are

connected, will sufficiently explain the figure. Ps. xci. 1: "He that dwelleth in the secret place of the Most High, shall abide under the *shadow* of the Almighty." That is, under his care and protection. Isaiah iv. 5: "And the Lord will create upon every dwelling-place of Zion, and upon her assemblies, a cloud and smoke by day."—The allusion plainly is to the wonderful care of God over Israel in the wilderness, when he spread a cloud for covering, and the meaning here immediately follows; namely, upon all the glory shall be a defence. Isaiah xlix. 2: "In the shadow of his hand hath he hid me. That is, kept me safely under his protecting power. Song ii. 3: "I sat down under his shadow with great delight." The shadow here not only signifies care and protection, but from the circumstances of the case, includes also rest and refreshment.

2. A cloud connected with unfavourable circumstances, signifies trouble and sorrow, as Lam. ii. 1: "How hath the Lord covered the daughter of Zion with a cloud in his anger?" That is, he has at once despoiled her of all her glory and cast her into the greatest adversity. The same figure and same meaning occurs, Ezek. xxx. 18.

3. When clouds and shadows are considered as obstructing the view, they signify ignorance, doubts, sins, temptations and the like evils. Song iv. 6: "Until the day break and the shadows flee away." Till a time of more clearness of understanding, (as before noticed) when the remains of ignorance, doubts, &c., shall be removed.—Ps. cxvii. 2: "Clouds and darkness are round about him." This is substantially the same as Ps. xviii. 11, already noticed, namely, Such perfection and mystery, that we cannot penetrate it, by reason of our ignorance. Rev. x. 1: "And I saw another mighty angel come down from heaven, clothed with a cloud."—He is of such majesty and perfection, that he cannot be fully known by creatures.—

4. Clouds and shadows considered as moving, signify swiftness and sometimes also multitude. Isaiah lx. 8: "Who are these that fly as a cloud, and as doves to their windows?" That is, they fly swiftly and in vast multitudes.—Heb. xii. 1.—A great *cloud*, that is, a multitude of witnesses. Job viii. 9: "We are but of yesterday, and know nothing, because our days upon earth are a shadow. They pass swiftly away, and have no substance in them." The same figure occurs with the same meaning, 1 Chron. xxix. 15.

5. *Riding on the clouds*, besides swiftness, signifies also majesty and power, as, Ps. civ. 3: "Who maketh the clouds his chariots, who walketh upon the wings of the wind." He proceeds with great majesty, power and swiftness to execute his will. The same ideas are suggested by Matt. xxiv. 30: "And they shall see the Son of man coming in the clouds of heaven;" that is, as it follows, "with power and great glory." Sometimes a special property of the cloud is noticed, to denote something corresponding in the case described, as, Isaiah xix. 6: "Behold the Lord rideth upon a *swift* cloud." The judgment here threatened was fast approaching, near at hand, and would be particularly sudden in the infliction. Rev. xiv. 14: "And I looked, and behold a *white* cloud, &c.;" denoting the glorious character of the work about to be commenced, as respects the church.

6. *The shadow of death* signifies the lowest extremity of affliction, as, Ps. xxiii. 4: "Yea, though I walk through the valley of the shadow of death." That is, in the greatest possible trouble. It is,



however, here considered as of a providential kind. Isaiah ix. 2: "They that dwell in the land of the shadow of death, upon them hath the light shined." The trouble here intended, is a state of sin and misery, of ignorance and ungodliness. The same figure, with the same general meaning, occurs Ps. xlv. 19, and cvii. 10.

*The wind* is frequently employed as a symbol, and as it may either be gentle and pleasant, or stormy and hurtful, it signifies good or evil, according to the circumstances with which it is connected.

1. Considered in itself, without respect to its effects, it signifies that which is vain and empty, Job vii. 7: "O remember that my life is wind." That is, of no continuance or substance.—Isaiah xxvi. 18: "We have, as it were, brought forth wind." All our labour and anxious expectations have come to nothing. Hosea xii. 1: "Ephraim feedeth on wind." That is, they seek satisfaction in things that are utterly vain and empty. The figure is used Ps. xviii. 39.—

2. The wind, considered as enlivening and refreshing, signifies the gracious influences of the Holy Spirit. Ezek. xxxvii. 9: "Prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain, that they may live." Denoting the remarkable power of the Holy Spirit, by which God's ancient people will be restored to spiritual life in the latter days. Song iv. 16: "Awake, O north wind, and come, thou south, blow upon my garden, that the spices thereof may flow out." Let the Holy Spirit with special power work on my soul, that the grace he has there implanted may be excited to lively exercise.

3. When the wind is considered as boisterous or stormy, it signifies calamities arising either among men or coming immediately from the hand of God. Ps. lv. 8: "I would hasten my escape from the windy storm and tempest." That is, from reproach and oppression of wicked men. Jer. iv. 11, 12: "At that time shall it be said to the people and to Jerusalem, A dry wind of the high places in the wilderness, toward the daughter of my people, not to fan, nor to cleanse; even a full wind, &c." A consideration of the whole context plainly shows that the desolating judgment of war is here predicted. Rev. vii. 1: "After these things I saw four angels standing upon the four corners of the earth, holding the four winds of the earth, that the wind should not blow, &c. The winds here denote the complicated judgments that were about to come, especially damnable heresies. From these examples the figure may easily be understood in other places, as, Isaiah xxvii. 8: "He stayeth his rough wind, in the day of his east wind." God does not send one trial above another, beyond what his people are able to bear. Isaiah xxxii. 2: "A man shall be as a hiding-place from the wind, &c." Christ Jesus hides his people from the wrath and curse of God, and also from the bitterness of all temporal calamities.

4. The whirlwind signifies in general the most sudden and desolating judgments, but when immediately related to God denotes also his power and majesty. Job xxxviii. 1: "And the Lord answered Job out of the whirlwind." It was here an emblem of the calamities under which Job was suffering. Hosea viii. 7: "They have sown the wind and shall reap the whirlwind." The vanity and wickedness of their idolatry shall speedily bring upon them its necessary consequences, desolating judgments. The figure occurs with a si-



milar signification, Jer. xxiii. 19: chap. xxv. 32, and xxx. 23, &c. Also Amos i. 14. Nahum i. 3.

*Dew and rain* are frequently employed as symbols, and generally symbols of good things: but, 1. When the dew is considered as falling upon a person it denotes a state of exposure and suffering. Dan. iv. 25: "And they shall wet thee with the dew of heaven." Thou shalt be exposed to great hardships and privations. (Though it was also literal,) Song v. 2: "My head is filled with dew, and my locks with the drops of the night." Christ here reminds the believer of the great exposures and sufferings to which he had submitted for his sake.

2. The dew considered as falling on the ground, denotes refreshment and reviving. Ps. cx. 3: "Thou hast the dew of thy youth." This is a double figure, first, the cause is put for the effect, dew, for the freshness and beauty caused by the dew, then there is the symbol itself. The meaning is, that God will in due time restore his ancient people to all that spiritual life, beauty and fruitfulness that marked their early and best days, when the blessing descended like the dew upon them. The same figure occurs Isaiah xxvi. 19, which also serves to explain the one here. "Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs." They are here addressed as though they had been dead and buried, but now called to life by the promise of a reviving and refreshing of the Holy Spirit, like the renewal of the decayed herbs by the dew. Mic. v. 7: "And the remnant of Jacob, shall be in the midst of many people as a dew from the Lord of Hosts, and as showers upon the grass." That is, when the Jews shall be converted to the faith of the gospel they will be remarkably instrumental in the quickening and ingathering of others in all nations.

3. The same may be remarked of the rain, that was noticed of the wind: it is to be considered either as gentle and refreshing, or as belonging to storms. The gentle rain is of the same meaning as the dew or gentle wind, namely; the gracious influences of the Holy Spirit. Isaiah v. 6: "I will command the clouds, that they rain no rain upon it." Zech. xiv. 17: "Even upon them shall be no rain." Both expressions denote the restraining the Holy Spirit's influences.

4. The great rain, is much of the same meaning as the stormy wind, namely, overwhelming judgments; accordingly, it is frequently connected with other such symbols. Ezek. xxxviii. 22: "And I will rain upon him, and upon his lands and upon the many people that are with him, an overflowing rain and great hail stones, fire and brimstone." That is, I will destroy him by the most tremendous judgments. Isaiah iv. 6: "There shall be a tabernacle, for a shadow in the day time from the heat and for a place of refuge, and for a covert from storm and from rain." That is, there shall be defence and protection from every calamity. Matt. vii. 25: "And the rain descended, and the floods came, and the winds blew, and beat upon that house," &c. Denoting the great trials of men's trust, adversity, temptation, death and judgment. Song ii. 11: "For, lo, the winter is past, the rain is over and gone." That is, the great calamities by persecution, &c."

5. Storms and hail are frequently spoken of, when there is no mention of rain; but they uniformly have the same meaning, namely,

great judgments. Ps. lxxxiii. 15: "So persecute them with thy tempest, and make them afraid with thy storm." That is, with thy judgments. Isaiah xxviii. 17: "And the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." God's judgments will be varied so as to apply exactly to the various false contrivances of wicked men for safety. Rev. viii. 7: "And the first angel sounded, and there followed hail and fire, mingled with blood." That is, the judgment of war in its most terrible form.

Under this particular, we may notice Ezek. i. 4: "And I looked, and behold a whirlwind came out of the north, a great cloud, and a fire unfolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire." This is a peculiar and very complicated symbol; but we may observe (1.) The whirlwind denotes a desolating judgment coming with great swiftness. (2.) The great cloud, in this connexion, points out the great sorrow and suffering of the people by the approaching judgment, and also the mystery of such a dispensation. (3.) The fire unfolding itself denotes the holiness and avenging justice of God; and the bright shining like amber intimates the display of his glory in the whole proceeding.

Finally, all appears coming out of the north, that is, from Babylon. It is, therefore, an emblem of the utter ruin of the Jewish nation by the Babylonians, the judgment then impending and fast hastening to its accomplishment.

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### ART. III.—*Thoughts on Occasional Hearing.* No. 2.

MR. EDITOR,—Having, in my first number, met the doctor's arguments on three points: to wit, encouragement of error, inconsistency with testimony bearing, and implied admission that open communion is lawful, I shall now proceed to notice various suggestions on which my remarks, heretofore made, do not directly bear, and conclude by examining the Scriptures on which he relies to support his positions.

The reference of our author and others to authorities, deserves particular consideration, not only on account of their bearing on the subject on hand, but their bearing on the doctrine and practice of religion generally. While it is admitted that the opinions and conduct of eminent saints ought to be treated with deference and respect, all friends of reformation principles acknowledge that they do not bind the conscience, nor does this writer advert to them with any such design. Their example is cited only with the view of enforcing arguments, which he supposes are founded in the word of God. No objection need be made to such a course, as it is at least consolatory to reflect that our sentiments and practice are in accordance with the sentiments and practice of the great and good who have gone before us. Some things, however, ought to be particularly noted before we even comfort ourselves with such consolations. It is not enough that we assure ourselves that our *exemplars* were great and good men, but we ought to be assured that they possessed the light necessary to form a correct judgment, and that there were no extraneous influences which were likely to bias them in their practice.

That the reformation was a glorious work, and that those exalted characters who toiled and bled during its progress, are entitled to the thanks of mankind, few will deny, who are not besotted with ignorance and infamy, or utterly regardless of the best interests of the human family. Let us not, however, yield them a blind submission, nor regard their decisions as of oracular authority. They were men of like passions with their descendants, and since they had not the unerring directions of the Spirit, we must conclude they were often in error. It ought to be borne in mind that they themselves, in common with others, had been enveloped in gloom and darkness, and that in much which they did, they must have followed the fitful glimmering of the morning star through a beclouded sky, rather than the sun in his mid-day splendour. That light burst upon them in a remarkable manner is too evident to be denied; but the attentive student will be at no loss to discover that it did not shine with equal lustre on every subject. Hence, we may justly infer the necessity of examining with scrutinizing care what they decided without full evidence of the case before them, and clear of all bias from passion or prejudice re-examine for ourselves decisions made when much darkness prevailed and when it was hardly possible it could be otherwise.

However favourable revolutions in church or state may be for developing the latent energies of the mind, they are not, in general, favourable to calm, deliberate thought, and, of course, are unfavourable to the settling of regular, peaceful, well-guarded principles of action. From this cause it is that jurists and legislators hesitate to admit precedents drawn from revolutionary or highly excited party times, as of binding force and authority. The reason of this is obvious, for every one knows that excitement unhinges the understanding, and that passion blinds us to the claims of right and justice. The reasons for setting aside the decisions of saints, or of churches, when under such unhallowed influences, are just as cogent as for setting aside those of jurists or legislators.

I feel not disposed to disturb the ashes of the slumbering dead, or remove the mantle which time has thrown over their failings or their faults, but justice to the living may require at our hands an investigation of the principles on which they acted, or the light which they enjoyed. If such an investigation were instituted, I presume in no point would the worthies of by-gone centuries be found less worthy of imitation than in their principles of toleration. The light of divine truth, the pleadings of humanity, their own most horrible sufferings, expended their force in vain upon their (in this respect) unilluminated minds. Of such an uncompromising nature did they regard the claims of truth, that error must be met with the devouring sword, the loathsome prison, or the consuming flame, as if Heaven in its wrath had commissioned them to execute the vengeance of eternal fire. Nor was this the thing of a day, a fleeting phantom which was here to-day, and to-morrow gone for ever, but it was the settled purpose and deliberate action of long-continued and successive generations. From the authority of precedents drawn from such a source as this, is it strange that I should demur?

The examples cited from the early ages of the church appear to have little force, as few will advocate either the stated or occasional

hearing of such as preach another gospel, or even plead for liberty to associate with those who countenance such administrations. If I at all understand the sentiments of men who insist that occasional hearing is not sinful, they do not mean that it is lawful to hear any and every one who may please to call himself by the Christian name? Names are said to be nothing, and if a follower of Mohamed were to call himself a believer in the Saviour of the world, he would be a Mohamedan still. If the saints of old would not lend their countenance to Arians, does that prove that they would have kept themselves at an equal distance from the various evangelical denominations which now divide the church?

This author's reasoning, attempting to show that if religious sects, which stand in opposition to each other, were to define accurately the points on which they differ, and keep their members from mingling together, they would not only have more respect for each other, but the prospect of a profitable union would be more promising, is singular enough. 'If I mistake not, such reasoning, in reference to the common affairs of life, would be looked upon as wild and absurd in the extreme. If families or civil communities become estranged from each other by differences of opinion or clashing interests, would it be prudent? would it be wise to interdict all communication? How very often are such disturbances the result of hastily formed opinions or misapprehension of each others' real intentions? It is true, indeed, that if they should meet under the influence of raging passions and deeply embittered feelings, the breach would be more likely to be widened than closed; but who would not desire to see them commingle together as frequently and as freely as the points of difference would permit? The force of such reasoning, if it has any, must rest on the assumption, that those who differ have not attempted to investigate the subjects in controversy, or that they are deficient in talent or probity. Whatever may be assigned as the cause why such opposing sentiments are entertained, we dare not assert, that the parties thus opposed are peculiarly destitute of these essential requisites of head and heart.

Our author gives us a specimen of the manner in which we ought to treat denominations which stand in opposition to us, that we may impress upon their minds a proper sense of the sins which they have committed. He calls the Methodists "*wicked Arminians*." So I suppose we ought to call the General Assembly bodies *idolatrous Presbyterians*—the Associate Reformed *faithless Seceders*, &c. It would hardly be possible, that men who possess the smallest ingredient of the milk of human kindness, should not regard the use of such sanctified and holy language as any thing else than expressions of hearts overflowing with meekness and good will, and, of course, its tendency would be to increase their respect for our persons, and confidence in the rectitude and stability of our principles. Irony itself, however, will hardly bear us out in asserting that such denunciations would foster in our own bosoms the love of complacency, or even that of benevolence for those against whom they are levelled. But on this point I shall probably speak more at large when I come to review those Scriptures on which the doctrine taught in the sermon is supposed to be founded.

But to carry out the argument with a show of plausibility, resort is had to a sweeping denunciation of such hearers, which, if true,



would cast much discredit on it in the estimation of many, if not of all. Is it, indeed, a fact that occasional hearers are only tattlers and tale-bearers? Do they attend on the ministrations of other denominations only, that they may obtain food for their malignant passions and viperous tongues? It would prove no difficult task to overthrow the most rational proposition, which it would be possible to suggest, if, with one fell swoop of the pen, we are permitted to clear the board of all the reasons, of all the motives, and all the respectability of those who advocate it. If this accusation be true, is it not the most palpable folly imaginable, to incur such odium for the sake of tale-bearers—of *busy bodies*? If persons of this character only will indulge in this practice, is it not unquestionable, even for edification, that they should be restrained? One leading design of the institution of divine ordinances, is, to bring to light the hidden corruptions of the heart, and no external rules of action ought to be prescribed, the alone tendency of which is to keep them concealed—not from the world, but from the persons themselves.

But who are the tattlers and tale-bearers at whom this denunciation is levelled? It would be easier to tell who they are not, than who they are, for we stand almost alone in maintaining this singular position, unless we call for the Roman Catholics as authority. But even they will but poorly sustain us, for they can plead consistency, at least, since they deny that beyond the pale of their communion, there are any real ambassadors sent by the Head of the church. What credit can we expect to be awarded to us for our intelligence, or even integrity, when we denounce such men as Dr. Chalmers, Dr. Miller, and a host of other worthies, as no better than busy bodies, whose occupation is to disturb the repose and peace of the church? Is it indeed so, that men who are eminent for attainments and piety, too, associate with other denominations, merely for the purpose of laying in a stock, on which they can trade to advantage, in slander and detraction? Admit the fact, that some do, when they hear in other communions than that to which they belong, make disparaging, ill-natured remarks—what does it prove? It proves one thing at least, and that is, that they possess not frames of heart to hear profitably the word preached any where. If any ordinance, or the administration of any ordinance is to be denounced, because some abuse that ordinance, or attend upon it in a light, irreverent manner, we had better, at once, close our sanctuaries, and our Bibles, too. This plan of reasoning against the proper and lawful use of a thing, because others abuse it, is exceedingly prevalent; but any one may see at a glance that it is perfectly illogical. Admit it to be a sound mode of reasoning, and we put our dearest rights, and most exalted privileges, at the mercy of the most base and worthless of mankind.

But, is not the Doctor inconsistent with himself? What is the burden of his argument against occasional hearing? Is it not to preserve people against the contaminating influence of error. If it be a preservative against the errors of other denominations to hedge people within a certain communion, will not the hedging of them within a communion where error prevails, have the same influence in keeping their minds imbued with the errors there prevailing? It will, doubtless, be as potent in the one case as in the other, and I see not how the great advantages promised are ever to be realized.



The fact is, I fear that many who profess a great reverence for truth, are too timid in their prescriptions to prove efficient champions. It is said that truth is mighty and will prevail, but prevail it cannot, unless it is unfettered and allowed an open field for the conflict. Error has possession of the strong holds, and it is the bounden duty of the champions of truth not only to challenge a contest, but to pursue the foe and rout the enemy in his most secret and impregnable retreats. Preaching is the grand ordinance instituted by Him who is the *truth*, the way, and the life, for dispelling the clouds of darkness which envelop our moral world, and from the very nature of the thing itself, if sacred writ were silent on the subject, we might clearly prove that not the smallest impediment should be thrown in the way of those who come commissioned from on high, heralding the glad tidings of salvation to miserable condemned rebels. That general would display neither discretion nor valour, who would invade an enemy's country with a powerful and well-appointed army, and would content himself with the possession of a few strong holds without ever sallying out to conquer the surrounding country. So long as recruits could be obtained within his own ranks, he might keep possession of such posts; but the entire conquest of the country would be impossible.

We have it intimated that there is a way of dealing with communions who stand opposed to us without admitting the lawfulness of occasional hearing, and that is by judicially lifting our voice in favour of the truth, and testifying against prevailing errors and delusions. Will such an assumption bear the test of scrutiny and candid examination? What will it avail for our church to meet in her judicial capacity and solemnly bear such testimony? For whose benefit is such a deed consummated? Not surely for our own members, for they are presumed to be in a good degree free from contamination. Not certainly for the men of the world, for they care for none of these things. It must then be for the advantage of those who profess to be followers of the Saviour, but who are not in all things walking in his footsteps. What can we promise ourselves by simply entering upon our records a declaration that our brethren, are, in some points, unsound in principle, and that their practice is, in various respects, unwarranted by the word of God? Would this not be, to all intents and purposes, burying our talent in the earth? Nor will it avail to print and send abroad to the world such declarations for the obvious reason that they may never be seen by those for whose special benefit they are intended, and if their eyes should ever happen to fall upon them, it must be under every possible disadvantage. The passions and prejudices of such readers are enlisted against us, and the peculiar truths which we maintain. Is it in the nature of things that the naked statement of a few propositions can carry conviction to the mind where interest, passion, and preconceived opinions are arrayed against them? Such a conclusion is contrary to revealed truth; contrary to the common sense of mankind; contrary to all our experience in all the concerns of life.

What, then, is the inevitable conclusion? Is it not that these mistaken views of our brethren must, by every practicable lawful means, be brought home to the understanding, to the conscience, to the heart of every individual from whose mind we would dispel the clouds of darkness? When we witness for a present truth, or testify against

a prevailing error; it is manifestly a letter of instruction to all, but especially to ministers of the gospel to herald aloud the contents thereof throughout the length and breadth of the land, enforcing them with all the powers of argument, and all the persuasions of eloquence. But I would respectfully inquire how they can possibly comply with a scriptural and rational injunction, if the truth of the doctrine under discussion be admitted? How can ministers of the gospel deal personally with sinners, if we deny them access to them? It will not do to answer that we forbid not Christian communion with any, and that, therefore, they may deal with them privately. The ambassadors of Christ possess not ubiquity, and can, of course, in this way minister to but few, and besides, such intercourse comes not with the sanction of the word preached.

There is, indeed, a loose sense in which the sinfulness of occasional hearing must be admitted, as when persons indulge in it through idle curiosity, heaping to themselves teachers, having itching ears, or when through petulance they forsake ministrations which they had previously solemnly bound themselves to encourage and support. It is not unfrequent that hearers of the word, through the prevalence of corruption in their hearts, become wearied with a constant attendance at a particular place of worship. Perhaps the people are not very fashionable, or otherwise so agreeable to their taste as they could wish. Perhaps their preacher is not gifted with such oratorical powers as tickle the ears and amuse the fancy. Perhaps he searches the heart too closely, or accuses the conscience with a force which it is inconvenient to bear. For these or other reasons, equally valid, he is forsaken and discouraged in his ministrations.

But that the sinfulness of such occasional hearing consists not absolutely in the fact, that it is unlawful to hear the word preached from ministers of any other denomination of Christians than that to which we belong, appears from the consideration, that such conduct would be sinful, even if people were to go on these conditions to hear ministers of our own communion. When members join a church and call a preacher to feed them with the bread of life, they enter into a solemn engagement to hold up his hands. When they associate with others in this work, they enter into a mutual bond to stand by each other for mutual aid and comfort. How far they redeem such pledges when they forsake the assemblies of God's people where they are immediately connected, and appear where they are, perhaps, unknown or unexpected, let the serious and candid answer. To preach to empty pews with becoming energy and zeal, is more than the man of God can do; and even to hear with pleasure and profit, when we view seats deserted, and their occupants gone we know not where, is more than frail mortals, such as we are, can accomplish.

Some of your readers, I dare say, will be ready to conclude from the freedom with which I have spoken, that my ideas of hearing the word preached, are exceedingly loose and unscriptural. I think such an inference cannot be fairly drawn. The worship of God is, by far, too serious and solemn a work to be trifled with, or lightly treated. We ought not only to be cautious and circumspect how we hear, but who we hear. There is, perhaps, much of the con-

trovery of the day about religious matters which ought to be attributed rather to *diversity* of views than opposition of principles; but after the utmost exercise of that charity which believeth and hopeth all things, we are constrained to doubt that many who profess to be sent as heralds of glad tidings, if not ravening wolves who devour the flock, are shepherds who possess no rightful authority to feed and guide it. Are not the words of our Saviour, in some respects, applicable to the time in which we live. "Then, if any man shall say unto you, Lo, here is Christ, or lo, there; believe it not." Nor is the danger all on one hand. If some, as a matter of recreation, go here and there, or any where, so others console themselves with the reflection that if they go to the right place, all must be well with them. All rules of action, especially such as respect our outward conduct, if they be not required by the divine law, are hurtful to the soul. This is true, even on the supposition that such rules do not directly conflict with it. Their tendency is to foster in our bosom that deep-rooted corruption in our hearts which rests in a form of godliness while destitute of the power. We, like the Pharisees of old, may make void the law by our traditions, and vainly imagine that by a strict adherence to such traditions, we manifest that we are more holy than others. The influence of such a course is not more favourable on those around us than on ourselves. We ought to be very careful not to offend Christ's little ones by throwing stumbling-blocks in their way, over which they are likely to fall. Let us not, without absolute necessity, do such things as will cause our good to be evil spoken of, even by those who judge uncharitably.

PILGRIM.

#### ART. IV.—*The Christian Mind drawn from Phil. ii. 5.*

Let the same mind be in you, which was also in Christ Jesus.

One of the strongest characteristics of our fallen nature is selfishness. This is a supreme self-love or self-preference, which leads a person in his actions to direct all his purposes to the advancement of his own interests or happiness, regardless of the interests of all others. The universal desire of an unrenewed heart, is to gratify and exalt self. And even in those actions, in which he *seems* to have respect to the honour of God and the good of his fellow creatures, if properly examined, he will be found to have a pre-eminent regard to his own glory and fame. Too much of this spirit prevails among the professed disciples of Christ. A supreme regard for *self*, perpetually lowers their estimate of the character of all others, and effectually conceals from their observation every feature of excellence and worth. Hence some people have never a good remark to make about their neighbours or Christian brethren, because they do not find in them that measure of perfection which they imagine should constitute a good man. They make themselves the standards of comparison, and measure every body by it. The apostle found some such characters at Philippi who sought their own things rather than the things of Jesus Christ, v. 21. Against this he cautioned them in the most affectionate manner, and exhorted them to "fulfil his joy, being like-minded, having the same love, being of one accord, of one mind," and to

let "nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves," and not "to look every man on his own things, but every man also on the things of others." And to give the greater weight to his exhortation, he reminds them of the example of Christ whom they professed to follow and imitate, and recommends *his* temper or mind, as the best possible pattern for the formation of their character: "Let the same mind be in you, which was also in Jesus Christ." Here our main business will be to point out that mind or temper of Jesus Christ which Christians should possess.

1. Love. 1 John iv. 8: "He that loveth not, knoweth not God; for God is *love*." The whole law is fulfilled in this one word *love*, love to God and love to man. This filled the heart of the glorious Redeemer, and actuated him in fulfilling his undertaking in behalf of poor sinners. This love, strong and invincible, made him encounter every difficulty and overcome every impediment which barred the sinner's access to the throne of grace. It supported him when bearing the curse of the broken law, that "we might be redeemed from the curse,"—when enduring the shameful and ignominious and cursed death of the cross,—when suffering the contradiction of sinners against himself; and when the sword of divine justice smote *him* and *he* bowed *his* head and gave up the ghost. In all that he did and suffered, he was actuated by love to God, therefore "he restored what he took not away," and by love to man, therefore he died, that by his obedience unto death, we might be brought nigh unto God. The same mind should be also in us, Eph. v. 1, 2: "Be ye therefore followers (imitators,) of God as dear children, and walk in *love*, as Christ also hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour. Love to God and man, is the sum of the whole duty required of us, Matt. xxii. 37—39. If we love God with all our hearts, we will keep all his commandments, John xiv. 15, 21, 23. And if we love God, we will love our brother also, and count it our highest honour to promote his welfare. 1 John iv. 20, 21. In vain do we pretend to be the disciples and imitators of Christ, if we despise or set aside any part of the divine law or neglect to love our neighbour as ourselves, Matt. v. 18, 19. 1 John iii. 14—18.

2. Humility. v. 7, 8: "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Among all the instances of Christ's humility, this excels. If we contemplate the inconceivable glory and blessedness in which he existed before his incarnation, we must say, that no similar example of humility was ever exhibited. He was invested with "glory with the Father before the world was," he was "in the bosom of the Father" from all eternity; "the brightness of the Father's glory and the express image of his person;" the image of the invisible God, yea, God himself, equal with the eternal Father, for "he was the mighty God, the everlasting Father;" yet of all this divine splendour, in infinite condescension, he emptied himself, when he appeared clothed in our nature, for "the *word* was made flesh and dwelt among us, full of grace and truth." He stooped to the lowest condition, that poor fallen man might be eternally benefited; "For our sakes he became poor, that we through his poverty might



be made rich." This example is proposed for our imitation. Pride is connatural with man. It was a principal ingredient in the apostacy of angels, in the rebellion of Adam, and in the apostacy of all his descendants, although the most monstrous of all compositions to be found in the character of those who are "miserable, blind, poor, and naked." It swells the heart, with self-righteous boasting, overthrows free grace, exalts human merit, and makes the sinner doubly cursed and hated of God. But in opposition to this spirit of pride, we must cultivate a spirit of humility. We must behold the majesty and holiness of God, and our own comparative insignificance, Job xl. 4, 5: "Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth,"—we must look to the cross of Christ, and glory only in it, "by which the world is crucified unto us, and we unto the world," Gal. vi. 14. We must consider that humility is the only true way to honour, "Pride goeth before destruction, and a haughty spirit before a fall," but "before honour is humility," Luke xiv. 11;—and that God, to encourage this disposition, has given the richest promises of his favour. Is. lxvi. 2: "But to this man will I look, even to him that is poor, and of a contrite spirit, and, trembleth at my word." 1 Pet. v. 5: "Be clothed with humility: for God resisteth the proud and giveth grace to the humble."

3. Meekness. Matt. xi. 29: "Take my yoke upon you, for I am meek and lowly in heart," xxi. ch. 5. "Behold, thy King cometh unto thee, *meek*." Meekness is that peculiar temper of the mind, which is not easily provoked to resentment. This excellent disposition we see beautifully illustrated in the whole life and conduct of the Saviour. How meekly did he endure the contradiction of sinners against himself and submit to the vilest indignities and insults, yet "when he was reviled, he reviled not again, when he suffered, he threatened not, but committed himself unto him that judgeth righteously." The same mind must be possessed by us. "Blessed are the *meek*, for they shall inherit the earth," "The *meek* and lowly he will guide in judgment just always, to *meek* and poor afflicted ones," &c. This holy temper is not the acquisition of nature, nor the result of education, but is the operation of the divine Spirit. Gal. v. 22. It discovers itself in preserving the mind unruffled amidst the turbulent scenes of the present life;—in that ease and readiness, with which forgiveness is extended to others for injuries received;—in self-possession, so that we are not easily provoked, but patiently bear contradiction, and in the government of that unruly member, the tongue,—for "if any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

4. Compassion. Acts. x. 38: "Jesus of Nazareth,—who went about doing good and healing all that were oppressed with the devil." The Lord is gracious and full of compassion." We repeatedly read of the compassion of the Saviour for the distressed, not only of poor invalid and impotent folk, but for poor dead sinners. When the possessed were brought to him, he had compassion on them and cast out the devil;—when the infirm and maimed were brought, he healed them;—when the multitude followed him, hungry, he fed them; and when he beheld "all Israel scattered like sheep having no shepherd," "slain and sold," he had compassion on them, and taught them to bring them back to the Shepherd and Bishop of their souls. But



how entirely different is the temper and disposition of men generally! Man's heart is naturally hard and obdurate, and insusceptible of compassion and tenderness. Anger, malice, hatred and *prejudice* reign dominant, and make them more the picture of Satan than of Christ. And the majority of Christian professors, too, live to themselves, contented if they have harmed no one, though scarce a spark of compassion has been struck from their flinty hearts. They confine their compassion and sympathy to their relations, and esteem all that lost, which is bestowed for the relief of others. They "are slow of heart to believe," the miseries and calamities which their fellow men suffer from the *iron hand of oppression*, or the *delusion of superstition*, or the *blindness of heathenish darkness and idolatry*. Hence their charitable pittance is handed out with a caution which betokens a secret grudge or dislike; and their prayers are offered up for their fellow men, with a chilling coldness, that bespeaks indifference. But when divine grace renews the heart, this excellent disposition will predominate over that selfish, narrow, and contracted spirit, which knows none in adversity, nor sees the need of compassion. Christ has pronounced such blessed, "Blessed are the merciful, for they shall obtain mercy." We are exhorted to "put on bowels of mercies, kindness," &c, "be of one mind, having compassion one of another," "show mercy and compassion every man to his brother." And if we have experienced the sweet compassion of the Saviour, we will not be deficient in the exercise of the same disposition towards the sons and daughters of affliction and misery, wherever they may be found, 1 John iii. 17.

5. Sincerity. 1. Pet. ii. 22: "Who did no sin, neither was guile found in his mouth." Isa. liii. 9: "He had done no violence, neither was any deceit in his mouth." Sincerity and truth were eminently displayed in Jesus Christ. None among all those who closely watched his conduct, and narrowly inspected every word, could detect the least mark of insincerity. No sound of trumpet proclaimed his ascent to the mount of prayer;—no pretext was framed to divest the widow and fatherless of their possessions, and no external appearance was assumed to deceive and mislead the heart of the simple. He was uniform in the practice of godliness, and always persevering in the performance of the noblest acts of benevolence and mercy. And this is still the soul of religion. For what is all the exterior appearance and form without sincerity, but an empty shell. The Christian, above all other men, must of necessity be an honest man, honest to God in his profession, honest to man in his dealings, exact and conscientious, upright and irreproachable, "one that sweareth to his hurt, but changeth not," and who strictly conforms to that golden rule, "all things whatsoever ye would that men should do to you, do ye even so to them." He must study to have his "conversation holy and unblamable;" and "his conscience void of offence toward God and men."

6. Spirituality. John iii. 31: "He that cometh from above, is above all; he that is of the earth, is earthly and speaketh of the earth; he that cometh from heaven, is above all." Our divine Lord was pre-eminently spiritually-minded. His whole delight and attention was directed to spiritual things. If he administered to the external necessities of men, it was subservient to their spiritual improvement. If he conversed freely, or mingled among publicans and sinners, it was for their spiritual health. He had no relish for the gaudy pageantry of the world. His doctrine, pure and heavenly, tended to

"stain the pride of human glory, and bring down the haughtiness of man and lay it low, even in the dust." The very opposite of all this, is found in us naturally. "That which is born of the flesh, is flesh." Natural men are all carnal, earthly, and sensual. They understand and pursue only earthly things; "spiritual things are foolishness to them, and they cannot know them, because they are spiritually discerned." But those that are born of the Spirit, are spiritually minded, which is life and peace. This constitutes the grand difference between the children of God and the children of the world. The whole heart of the one is engrossed in the pursuit and acquisition of the "meat that perishes," but the other, having higher and more ennobling prospects, "labours for that meat which endures unto everlasting life," weighs every thing in the balance of eternity, and estimates their value by that which they will possess, when he begins to realize unseen and heavenly joys.

7. Contentment. As Jesus was a perfect example of spirituality, so of contentment. He always appeared satisfied. Though poor he envied not the luxuriant viands of the rich. As he taught his disciples that "having food and raiment, therewith to be content," so he enforced it by his example. He never complained, though "he had not where to lay his head," he murmured not, though he endured suffering and poverty, and when the cup was put into his hand, he said, "Not my will, but thine be done." This, too, is a feature of the Christian's character. A believing view of eternal things, and a confident hope by grace of being shortly put in possession of them, will produce in us a holy indifference, about those "which are seen, and are temporal, and will make us content with our lot. We must commit our way to the disposal of sovereign Providence, who will give what is good, and "will withhold no good from them that walk uprightly," and learn silently to acquiesce, whether this be little or much. This was the disposition of holy Paul, Phil. iv. 11: "I have learned in whatever state I am therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

8. Benevolence. The birth of the Saviour was announced by the angels to the shepherds, as comprehending "on earth peace and good will toward man," and when he came as a public teacher, this principle of benevolence or good will appeared very conspicuously displayed. "He went about doing good." He traversed the whole land of Judea, preaching the gospel, and teaching and healing all manner of sickness or disease among the people. He "had pity on the miserable and ignorant, and those that were out of the way." The same spirit of benevolence must be cultivated by his followers. All men have a claim upon our benevolence, and we are bound to seek the promotion of their happiness, present and eternal, not simply by words and wishes, but in deed and in truth. All mankind are related to us as a part of the human family, and we cannot despise them and neglect their interests, without despising human nature itself. This disposition manifests itself "by our being pleased with that share of good, which every creature enjoys," in our willingness to increase it, in feeling an uneasiness at their sufferings, and in our abhorring all species of cruelty or oppression under whatever disguise or pretext it may be inflicted.

9. Zeal. Zeal is a sincere and passionate concern in the pursuit of an object, or in promoting the glory of God, and the spiritual welfare of our fellow men. We have a notable example of zeal in Christ, recorded in John ii. 14—17: "Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting. And when he had made a scourge of small cords, he drove them out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence: make not my Father's house a house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up." His whole life was characterized by his ardent zeal for the glory of his heavenly Father, and the spiritual profit of sinners. Hence he vindicated the law from the foul glosses and misinterpretations of the learned rabbies, Matth. v: who "made the commandments of God of none effect by their traditions." He vindicated the honour of his Father, and his own honour from the aspersions of the ignorant and worldly, John viii. 49. His zeal made him humble himself to the lowest condition, mingle with the poor and afflicted, the wretched and outcast from the higher orders of society, and converse freely with them, "if by any means he might save some." "To the poor the gospel was preached." He was the great Physician of the soul, and he was always among the sick. The same spirit of zealous affection should be in us, which "was also in Christ Jesus." "It is good to be zealously affected always in a good thing." It forbids our consulting "flesh and blood," or the reasonings of carnal nature, when duty is clear, and the service of God and the welfare of others demand our untiring exertions. The vast importance of spiritual things require this "fervour of spirit." It is the way of hypocrites to be very zealous about trifles, while they are indifferent about the greater duties of piety and morality, Matt. xxiii. 23, 24. But true Christian zeal, while it regards every thing pertaining to religion, pays a regard proportionable to their magnitude and importance.

It discovers itself by the continued effort which the Christian makes to rectify abuses at home, in his own heart, by his vigorous exertions to improve in the knowledge of his Father's will,—to grow in grace and to secure his own salvation, with fear and trembling, Phil. ii. 12, 13. It will also quicken his efforts for the reformation, correction, and salvation of others. David was grieved and shed tears, when he beheld transgressors. Lot was vexed with the filthy conversation of the wicked. Paul's spirit was moved at the sight of Athenian idolatry. It will induce us to prosecute with firmness whatever is honest, and true, and lovely, and of good report, (Phil. iv. 10,) and "to give all diligence to add to our faith, virtue, and to virtue knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity," 2 Pet. 2, 5.

NEOPHITUS.

#### ART. V.—*Remarks on Voluntary Societies.*

MR. EDITOR.—I fully admit that every thing which can be done by one or by many for the glory of God or the good of man, may be done upon the principles of action set forth in the Scriptures, and is required to be done by the vows and obligations that lie upon the

people of God. It is also admitted, that if these principles were brought into full operation in church and state, there would be no place for what you call voluntary associations; for the Scriptures make the man of God perfect, thoroughly furnished for every good work. Church and state, in their own *proper character* and sphere, would not only walk up to the letter and spirit of religious duty, but they would go forward in every enterprise of glory to God and good will to man. But this has never been the case, neither have we any warrant to expect it.

(I think we must, in using the terms church and state, confine their meaning to the body acting in its own peculiar organic form; for otherwise they would mean the *people* that compose the church or the state, by whom every thing is done that is done under the sun.)

Suppose now that a very great majority in the church, in the purest and best church if you please, have become cold in their love, that this coldness extends to courts and official men, as well as congregations and private individuals, and the consequences are that the "knees are waxen feeble, and the hands hanging down," that they have ceased altogether to perform a great many offices of love, that were wont to be done, while the things which they continue to do are "ready to die;" that this has been of so long continuance that the primitive practice in many things is entirely forgotten, that the multitude cannot or will not be induced to consider their ways, any farther back than the ways of their immediate fathers, which were much like their own, that sessions, presbyteries, and synods, have ceased for many generations to exercise any degree of discipline for the neglect of such things as were in primitive times required. Suppose, once more, that the deadly pestilence of a worldly spirit is spread over the whole earth, making *all to die* where it comes, that hath any symptoms of spiritual life remaining, but there are a few here and there not content to stop at the circumscribed limits of common dead formality, though they might do so with the common repute of regular professors, but have a desire to return to their first love and its first works. What must they do? Must they not try to find out and encourage each other to love and good works, by proposing some good work as a common end among themselves, and promising to help to the attainment of it by all lawful means within their power, *because no special act of their church courts* requires this at their hand, and lest they might be called a *Voluntary Society*? Mr. Editor, I think you will not say so. That the privilege and power of association for the accomplishing of some laudable end has been and still is abused and perverted I do not deny, and did some ten or eleven years ago endeavour to prove this on your pages; but that it is a privilege, and that its power can be directed to the accomplishment of great and excellent things without encroaching on either church or state prerogative I do affirm. I cannot subscribe to the correctness of the inference which you make, p. 87, from the nomination of *Abby Kelly*: namely, "that it is a natural illustration of the ultimate tendency and legitimate fruits of *all voluntary associations* of a moral character," any sooner than to the condition which Nahash the Ammonite offered to the men of Jabesh—"that he might thrust out all their right eyes, and lay it *for a reproach upon all Israel*," 1 Sam. xi. 2.

And pardon me, if I say that the reading of the last sentence on p. 91, gave me very sensible pain. *Provided always that we "do no-*



*thing against the the truth, but for the truth," especially as set forth in our public profession.* it is not only lawful but praiseworthy for us two, or two hundred to carry any line of moral or religious action laid down in the Scriptures as far as we can.

While I have found nothing in the word forbidding this, I have found what not only warrants it, but seems without any forced interpretation to require it. I name only one text, "*And let us consider one another, to provoke to love, and to good works,*" Heb. x. 24. Under the public profession here is no other limit set to association than *love* and *good works*. We may select any one of the ten thousand ways in which love acts, to act by concert and agreement. Is it possible, that there can be any thing contrary to love or good works in concert and agreement? What more is agreeing to *act together* than agreeing to *pray* together about it?

If this be allowed, as it certainly must be, then the words constitution, laws, officers, &c., need not give us any trouble, for they are not necessarily any thing more than this agreement.

There is a necessity for this, because no other order could be maintained, nor would there be any certainty of accomplishing any thing without it. If it is right for many to put their hand to the same good work, the Scriptures require that it be "*done decently and in order,*" and that is the constitution and law.

I consider, that the proper business of such associations (call them voluntary if you will, although that term does not sufficiently distinguish them,) is to put private means into a system of combined and systematic observation, for the attainment of approved public ends. In this view they possess peculiar advantages, and combine elements which are not at the command either of church or state. As one instance of this, I mention commercial knowledge, which may afford them many facilities. Such associations have a peculiar fitness to promote a compliance with the apostolic exhortation "*to provoke to love, and good works.*" For as iron sharpeneth iron, so doth the face of a man his friend. The exchange of thoughts and feeling, the narrative of fact requiring benevolent exertion, the concentrated example of generosity and good will, and the very meeting itself of so many friends together are eminently fitted to produce this effect.

They *may* be exceedingly helpful both to church and state; for the principle of individual benevolence is often too weak by itself to effect any thing, especially against a generation of worldly men and carnal cold-hearted professors, who are continually throwing obstacles in its way; but when it is brought into contact with others of like mind, it acquires new strength. The thought rises to expression, and expression brings forth action which *may* be so directed *as to give* the fullest effect to ecclesiastical decision, or to the public counsels of a nation. To illustrate this I will suppose what is no supposition, that the Associate Synod has resolved to prepare a whole edition of the Bible, that they may have it without pictures or blunders, and in a convenient form,—that they have resolved to send out and support ministers in weak congregations, and into new places,—that they will also aid and encourage talented religious youth in their preparatory studies for the ministry. But they can accomplish none of these excellent purposes without money. They tell the people through their ministers, and the presbytery send particular word to the sessions to try and do something for these purposes. It is, perhaps, a



long time before the sessions take up the subject at all. But it is taken up at length, when after prayer for the countenance of Christ, and the pouring out of his Spirit on church courts that *they* may be led to *scriptural decisions*, and that *labourers* may be *thrust* forth into the vineyard, &c., &c., remarks something like the following are made upon it: "It is very little that we can give," "we have enough to do with ourselves," "collections are so often called for," "times are hard," and "we think it not best to encourage *idleness*, those young men have made the best preachers who have suffered hardships in their studies," &c., &c.

How long, Mr. Editor, would it be before the synod could raise the necessary funds, by the spirit that breathes out such chilling expressions? You need not hesitate to let the word, *never*, pass as your answer, the benevolent prayers that preceded them notwithstanding.

There may be noble exceptions; but the number of excellent measures acted by the synod that have proved abortive, that drew their first and their last breath on the page of the minutes, will sustain me too well in giving the above as a specimen of the general course of action.

But suppose again that there had been in the bosom of every congregation a little band of males or females, or both, associated for the special purpose of aiding missions and young students under the care of synod, &c.,—self-trained to emulate each other in acts of benevolence, and that feasted their souls with the sweet blessedness of *giving*, how long would the synod have to wait for want of funds? Only, sir, till it would meet to receive them.

These are not the only laudable ends of special associations. There are innumerable others. Were there societies formed for aiding poor congregations, for supplying distant places with church standard books and approved authors, or the poor with them gratis, or library companies, or to promote Christian manners generally, I would not fear the result, or adduce a single text of scripture to condemn them. Nay, if they should associate together for purposes in themselves indifferent, and say, "We will drink no wine, neither will we build houses, nor sow seed, nor plant vineyards, but all our days we will live in tents," I durst not oppose them, much less when the purpose is morally or righteously good and the means lawful.

I do not intend to discuss the merits of every existing society, but I think your implied opposition to "Voluntary Abolition Societies," is not the most happy. I am not a member of any of them, but so far as I understand their characteristic end it is the abolition of slavery as it exists in the United States, and the means by which they propose to effect this is *free discussion*. Notwithstanding that opposition to this has been carried in this country of boasted freedom to fury and madness, equal to any thing in the darkest age of superstition, I am unable to think of any end more laudable in itself, or any means less exceptionable. This end is not the peculiar work of the church or state; it is common to both. It is directly connected with every interest of mankind, through all its gradations. It is, therefore, the proper business of *human beings*. The means, *free discussion*, does not belong exclusively either to church, or state, or society, of any form or character, but to the *rights of man*. The time, the place, the manner or circumstances adventitiously connected with these, I

may oppose, if they be wrong, but these things themselves I never can, until I am prepared to bid adieu at once to liberty and religion together.

A. G.

#### ART. VI.—*Answer to Respondo.*

MR. EDITOR.—We feel no disposition to contend about a "*bone*;" but, to defend ourselves from unjustifiable hostilities, you will permit us to insert in the Monitor a brief review of Respondo's work. Had he replied as every Christian should, we would not again have noticed this "disputed subject." Indeed, had we not been forcibly struck with the defect of a ruling elder's argument, which the editor himself could not pass unnoticed, it is highly probable that we would never have noticed it. As long as we profess any principles, we feel bound not to carry on hostilities against them. But it sometimes happens that if a person simply asks a question on a subject, he is immediately stigmatized as an enemy to it. It was, at least, faintly hoped that a little more honour and candour would have been used in replying to Quero. However, in this his hopes have not been realized, and he finds that in order to be a friend to the Associate Church, a person must not inquire about her principles or practice, lest some one will have the impertinence to call him an enemy designed or undesigned. It has always been considered an evidence against any cause when it will not bear an impartial and candid investigation, and the man who meets his opponent's arguments by abuse and impeaching his motives, virtually confesses his inability to answer them. Every reflecting mind will see that neither impeaching the motives of others, nor charging them with hostility against their own principles, will supply the place of sound argument.

So then o'er this page let pass, in brief review,  
The work of Respondo and receive its due.

He begins his work by charging Quero with carrying "an air of defiance," when he asks where the doctrine against Occasional Hearing is *so plainly taught* in the standards of the said church *that it cannot be mistaken*, &c. You will perceive that in replying to this question, he has not taken it as it is, but has omitted the main part, and formed it to suit his own purpose. The force of the inquiry depends upon the words *so plainly taught that it cannot be mistaken*. This he has omitted, and accordingly referred to some pages in the Testimony where he thinks the doctrine is plainly, yet obscurely taught. There it is said, "we confess it is the sin of multitudes in this land that they have hearkened to *such*." But, lest some one might be mistaken, he thought it necessary to throw some light on the quotation, and tells us that *such* are "irregular and unsound preachers." Perhaps if he had read a little more on that page, it would have explained itself, and not have answered his purpose any better than the words of Quero. It appears from the Testimony, that *such* are those who when they could not "obtain the ordinary call, which ministers of the gospel have in the choice of the people, in their ordination after trial, and ordination by a presbytery, they have *pretended an extraordinary or immediate call* by the Spirit of God:" *such* are imposters, and have no reference to

regularly called and lawfully ordained ministers of the gospel. There is a distinction between *such* and the ministers of Christ, who should not be indiscriminately classed with *such*. We confess it is the sin of multitudes in this land that they have hearkened to *such*. I do not bring forward this to inform Respondo, I do it for the sake of my readers, who might be *mised* by his quotation. The other quotation from the Testimony is of the same import with the above and need not be noticed. By the way, it is a pity that when any one attempts to point us to places where this doctrine is so plainly taught, that he would point to such obscure places.

In the next inquiry about the *term* of admission into the church, he has been a little more honest, and we give him credit for his honesty. When it is asked, is it the *term*, &c.? he replies it is not the only term, but belongs to the terms of communion as might be *gathered* from the above quotations and the Book of Discipline. With regard to what may *now* be considered terms of admission into the church, we are rather at a loss to know; but one thing we do know: namely, that in the latter part of the Testimony there is an act for "the admission of church members to communion," which requires them to profess "an adherence to the Westminster Confession of Faith, &c., as these are received and witnessed for by us in our Declaration and Testimony." Here this term is not mentioned, nor is there any reference to the Book of Discipline. How this has now become the indispensable term, and how applicants can be required to profess their adherence to the Book of Discipline, remains for Respondo to tell. Let the act, before referred to, in the administration of which direction is given to exercise the "greatest caution and tenderness," have its due weight with all acts of the church, *overtured* or not; but how it, rather than any other act, is now placed among the terms of admission to communion, is a little mysterious. It is the privilege of Protestants to read and understand the articles to which they profess their adherence, and it is a stubborn fact, that one half, perhaps two thirds of our members have never seen the Book of Discipline. But if this term is not plainly taught in the standards to which members are required to profess an adherence, but depends on *gatherings* and gleanings from quotations that are in themselves obscure, the inquiry where this doctrine is so plainly taught, &c., remains unanswered and untouched. But he closes this article by alluding to my profession; he says, that perhaps Quero before this time has lifted up his hand to the solemn engagements above quoted. It is hard to tell what is intended by this remark, for if he knows any thing in particular about Quero, he must know that he has more than ten years ago lifted up his hand to these engagements; and if he has not formerly known, he may now be informed that he never made his profession in disguise, or publicly swore to any article and afterwards privately denied and sneered at it. No, he believes, and has always acted on the principle, that "an honest man is the noblest work of God."

The truth of the next inquiry, about the disagreement of belief and practice in this doctrine, he has admitted, but has attempted to destroy its force by saying, that "Quero is at least one who is opposed" to this doctrine, "and *desirous* to excite others also to oppose it." He directs the minds of the readers to something else

than the question at issue, he turns then to Quero, and tells them that he is one of those who oppose the principles of the church, yet he gives them this information without the least shadow of evidence, unless the simple act of inquiring for information on any subject is taken for evidence "*prima facie*" against one. What would we think of a father who, when his son would ask him a few questions on some subject, would reply, Hold your tongue, you saucy fellow, you are opposed to it, and desirous to excite others to oppose it? What would we think of a teacher who would reply to his pupils in a similar manner?—so what will we think of Respondo? Let us not think too hard of him, for he may have thought he saw a shadow of evidence appearing in the quotation from an *eminent* man, whom he seems to think belongs to, and is claimed by those whom he pleases to call *opposers* of the church. When he attempts to show that if we batter down this "*troublesome doctrine*," that all the principles of the church will fall to the ground, and that Quero is "*desirous*" to batter them all down, he says, that this assertion is demonstrated from his account of *his* eminent man, who was considered in favour of the doctrine, &c. Quero does not claim him as his eminent man, (whose name he will not mention, lest he should be cast down from his eminence,) he belongs at least publicly to Respondo, and in the dark is "*dashing out* reproachful terms against our *peculiarities*." When he learns this, the shadow will disappear, and he will find, that in all his pursuit of *his* eminent man, he has been fighting against himself. But he farther sits as a supreme and infallible judge of the desires of the heart. He says that Quero is not only opposed to the doctrine, but "*is desirous* to excite others also to oppose it." Thus not only is the spirit of his remarks judged, but also the *silent desires of his soul*; and, as his judge was mistaken in the former part of his judgment, may he not be also in the latter? "*To err is human.*"—

As to the inquiry, Can those who disagree in their belief of *this doctrine* hold communion with one another? he says the answer to it "*is very easy*," and yet he has taken the hard way of it. He has advanced his own feeble arguments and neglected the words of Scripture, which would furnish him with a ready solution: the words are "*Can two walk together, except they be agreed?*" It is well known that this passage has reference to the communion of saints, and that they cannot do so without agreement.

With regard to the want of uniformity in the belief and practice of the church on this subject, and of the difficulty of mentioning it in some places, it is a matter of fact too well known to be answered by asking Quero to show *how* these people have become so "*unreasonable and irritable beyond all parallel*," that it cannot now be mentioned in those places without disturbing the peace of the church. Here Respondo might, with as much propriety, be asked to show how the people have become so unreasonable and irritable beyond all parallel that the subject of abolition cannot be mentioned in some places without disturbing the peace of the church and of society? Perhaps he may tell us that the subject is now like that of occasional hearing, brought up in such a way that the minds of the people are not prepared to receive it, and that you cannot at once remove all their prejudices, or erase their former views. But the evil exists,



and, as such, it must be met, the fever must be allayed, not by asking how it arose, but by suitable and skillful treatment, and also some tender nursing. Since the subject of slavery has been mentioned as a parallel, let it be remembered that the church has passed an act against the sin of slavery, and that there are now some in the church who protested against that act, some whom Respondo dares not call enemies to the Associate Church, and whose conduct he dares not say is only one "item of an extensive system of hostility" to her principles, although this act involves as much of the moral law as that of occasional hearing; and the friends of the church are as much bound to adopt that wholly as they are to adopt this. This is mentioned not to detract in the least from the standing of the protesters, but to show that a person may, at least in some cases, be a friend to the church without adopting wholly every act passed by her courts, and farther that a person may protest against an act of the church and remain in communion, whilst he cannot against any of her established doctrines.

The opposition to any *peculiarity* of the Associate Church, is thought by some to be a certain prelude to its corruption or destruction. This opposition first made its appearance, says Respondo, against the rule for the publication of marriage, the merits of which he would not speak, although it is expressly mentioned in the confession of his faith, whilst he himself has failed to show that the act on occasional hearing is expressly mentioned even there. It is probable he thought it was there, like a man who, not more than a year ago, positively asserted that it was mentioned in plain words in the Testimony, and being asked to show where, immediately examined his Testimony, but having failed to find it, candidly confessed "*Well, I thought it was there.*" From this he goes on to occasional hearing, close communion, and whatever else you please, and virtually tells us that the destruction of one of these *peculiarities* necessarily involves the destruction of the other, and finally, the destruction of the church. He has a better spirit of prophecy than we, if he is right in his predictions. Let us see if these are so linked together, that if one link is broken all is destroyed: the rule for the publication of marriage, has been virtually destroyed, and yet the rest of these peculiarities remain in all their force. So with regard to the practice of the church, it was customary not long ago to read and sing line by line. Now it is customary to read and sing two lines, and in some places without lining at all. When this custom was about to be introduced, some predicted that the next thing would be Dr. Watts' Psalms. The custom has been introduced, and yet we see no disposition in the Associate Church to introduce the Dr. So much for prophecy: and if the spirit of prophecy has long since ceased, as it certainly has, Respondo's argument here goes for nothing. It reminds us of the argument of pro-slavery men against the abolishment of slavery; they predict that if slavery is abolished, the blacks will all come up into the free states as so many thieves, and rob and plunder the whites, and thus they influence many in favour of the continuance of that unrighteous system. So Respondo would support his "troublesome doctrine" by scaring the people with fearful predictions. Perhaps this is one of *the many unanswerable essays* that have been written upon this subject.

As to the doubts of a certain worthy young man, it is clear that the presbytery have given him license, but it is not so clear to the church that his doubts on this "troublesome doctrine" are entirely removed. Respondo has not told us that they are, and the young man is one who does not change his views with the seasons, or every wind of doctrine.

In conclusion he says, "I do not charge Quero with a designed co-operation in such a plan of hostilities as I have described, or of being a designed enemy to the secession cause. It is more than I am warranted to say that any man has a premeditated purpose to break down the church." How to reconcile this with the foregoing part of his essay is more than we can do, unless he designs it as a palliative for all his broad insinuations and unwarrantable assertions. He is not warranted to say that any man has a premeditated purpose, to break down the church, nor has he a right to say that Quero is an enemy to the Associate Church, or that his queries are only one small item of an extensive system of hostilities to her principles. As well might he say that a protest against an act of the church, or a reference from a presbytery on this subject, was one item of an extensive system of hostilities to her principles, as to say that a few queries are; and as well might he call protestors against any act enemies, as to call Quero one for the crime of asking a few questions for the purpose of promoting a uniformity of belief and practice among members of the same communion. How is he warranted to call Quero an enemy to the secession cause, and raise this ecclesiastical slander against him, and pronounce upon the secret desires of his heart? If Quero knows his own heart, which he ought to know as well as Respondo, he prefers the principles of the Associate Church to those of any other, or he would not remain in it one day. There is no worldly inducement for him to remain. In his opinion, these principles are not only the most agreeable to the word of God, but they are also endeared to him by all the associations of his earliest and best feelings as belonging to the religion of his youth, the religion of his father, and his fathers as far back as a Scotsman can trace his ancestry, and nothing less than a change of views and the unkind, unchristian treatment of men, who will call *brethren* enemies of the church to which they belong, will ever make him abandon those principles. But Quero will not boast of his ancestry, nor the strictness of his life, of which things some have boasted. No, he is aware of his manifold infirmities, which are to him a cause of daily lamentation before the Searcher of hearts, whom he humbly implores and trusts that, by his grace reigning through Christ Jesus, he will at last attain to the resurrection of the just, and instead of being found an enemy to the church, he will be found of God in peace together "with all the saints."

Finally, it is a pity that when any one attempts to answer queries, that he would become so "*unreasonable and irritable beyond all parallel*" that he cannot write without calling the querist an enemy designed or undesigned, and without usurping the prerogative of the *Searcher of hearts*. But let no one infer from these remarks, that we are in favour of occasional hearing. No, we believe it is contrary to the spirit of our profession, that the practice is censurable, that the very act of raising a testimony against error, virtually says, that a separate communion must be maintained as long as the errors,

testified against, exist; and that the "spirit of religious gossip or gadding about," breaks down all sound principle, and destroys our ecclesiastical home.

Yours, respectfully,

QUERO.

#### ART. VII.—*National Education in Ireland.*

In our last number, we presented to our readers some historical details respecting the origin of the New National System of Irish Education, and exhibited a few of its leading features. From the statements which have been made, it must be apparent, that this system was not devised and adopted without a sacrifice of Protestant principle—that it was a deplorable concession to the deep-laid policy of Antichrist, and that, since its introduction it has powerfully tended to advance the interests of Popery. A few additional observations may not be unnecessary, for the farther development of its character and tendency, and to show the duty of honest Christian witnesses in relation to it.

The New System of National Education for Ireland affords a practical though partial, development of this method of disjoining religion from the concerns of government:—partial, because Romish priests, to meet whose prejudices it was confessedly devised, demand a regard to religion in education—in fact, they undervalue all literary instruction, and would place education entirely in the hands of the priesthood; and because it has been subjected to various modifications, which amount to an abandonment of a considerable part of its original design. Instead of declaring, that religion should not enter into the business of education, the framer and advocates of this measure lay it down, as a fundamental principle, that religion and morality should be inculcated on the young. But, then, to meet the views of all, they exclude religious instruction out of the ordinary school business, and make no effectual provision for its being given at all, in the National Schools: and under the much-injured name of religion, they regard, as equally entitled to favour, the most discordant sentiments—Popery and Protestantism, Orthodoxy, Socinianism, and Infidelity. In fact, the New System of Education knows no system of religion as the truth; and it is admirably fitted to train persons to scepticism or infidelity, and to subserve one of the grand aims of the Man of Sin—by shaking belief in the truth, or by confounding truth and error, to prepare the way for blind subjection to a church which entirely prohibits private judgment, and boasts loudly of her infallibility.

One leading design of the system, it has often been declared, was to establish, in this country, a *united* education; and to secure this object, the agreement struck with Romanists and Infidels was, that the Bible, the grand ground of contention, was to be entirely shut out of the schools, during school-hours. It were easy to show, that in the present state of Ireland, if the feelings of all parties are to be taken into the account, a united system of education, in which any instruction in religion is required, is impracticable. If established at all, it can only be reached by a compromise of valuable and fundamental truth. What kind of a system of Christian education is it, on which

Socinians, Romanists, Arminians, and Orthodox can all agree? How little real union would there be, after all, in this incongruous amalgamation, and how undeserving the name of Christian education would be the method adopted, to please all these parties! To effect what may safely be pronounced a mere whim of worldly politicians, and what, when effected, would be far from desirable, there seems to be no other course than the ill-fated and disastrous measure which the government have taken in the New System of Education for Ireland—to banish the word of God from the schools, inasmuch as its introduction would shed light on the darkness of Popery, and its holy truths would be offensive to others, who are to be parties to the proposed union. This is its leading pervading principle. Of former systems, which were supported by voluntary liberality, or which enjoyed government patronage, the grand grievance of the Popish priesthood—that which threatened, ere long, to subvert their dominion of darkness and superstition—was the daily use of the Scriptures in the schools. To remove complaints on this subject, by a most mistaken and disastrous policy, the government although professedly Christian and Protestant, yielded up, in this instance, the charter and safeguard of all its privileges; and, by the course which has been taken as far as the Government and schools are concerned, the *Bible is a forbidden book, and the only book that is forbidden.*

We need not surely ask, is such an exclusion worthy of a Christian Government? It is fatal to its dearest interests, and inflicts an irreparable injury on the rising generation. It is a matter of common observation, that an acquaintance with Scriptural truth, when connected with genuine religion, exercises a surprising power in invigorating the intellectual faculties of persons labouring under every disadvantage, in relation to education. Viewing the matter even in this subordinate light, why remove this best of all instruments for intellectual culture from the schools of the poor?—why separate its impressive and attractive lessons, and the restraining and overpowering motives which it supplies from the ordinary subjects of elementary instruction? Nothing, we are persuaded, will account for this fatuity of the advocates of modern systems of education, but the solemn declaration of the Word itself:—“*This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*”\*

Independently of the grand revelation of a scheme of grace which the Bible contains, designed to raise man from the ruins of his fallen state, and to put him in possession of final felicity, its claims to a principal place in all elementary schools may be pleaded on other, and solid, and important grounds. It may be shown, for instance, that—“*No book in existence contains so many Facts, which it is important for a child to know, as the Bible.*”† “A person who has never attended to the subject,” it has been properly remarked, “will be surprised to find, for how large a proportion of his knowledge he is indebted to the neglected book.” It is the only book which informs us of the birth of the world; of the origin and early character of its inhabitants; of the deluge; of the dispersion of the human race; of the

\* John ii. 19.

† See a well-written pamphlet, by Henry Dunn, Esq., Secretary to the British and Foreign School Society, entitled “*National Education, the Question of Questions, being an Apology for the Bible in the Schools for the Nation.*”



prevalence and intent of sacrifices; and of the destinies of man beyond the grave. To it we are indebted for all our knowledge of the introduction of natural and moral evil into the world; for the only authentic accounts we possess of the countries which were the cradles of the human race; for the history of the Jewish people; and for every important fact connected with the rise and early propagation of Christianity. It is altogether wrong to regard the Bible as a mere text-book of theology; the *facts* which it records are in themselves very valuable, and just such as are most important to be early treasured up by the youthful mind. Again; it may easily be proved, that —“*No book is so well adapted to promote Intellectual Development as the Scriptures.*” Large portions of it are singularly adapted to the capacities of the young. The narratives both of the Old and New Testaments are inimitable specimens of simplicity and wisdom; and as they seldom fail to excite a strong interest in the minds of youth, so they are calculated to make a powerful and lasting impression. “*The whole volume,*” it has been justly said, “*is at once exciting, expanding, and ennobling;*” and as a knowledge of the laws, customs, geography, and chronology of large portions of the earth, is necessarily involved in its study, “*it is impossible for any man to be a diligent student of the Bible without purifying his taste, and enlarging his mind as well as improving his heart.*”

The Bible, moreover, is *pre-eminently a book of useful knowledge*,” and the information which it conveys is adapted to the circumstances of all classes of the community. It declares the duties of the ruler and the ruled; prescribes the conduct of masters and servants, and speaks authoritatively to men in every relation of life. Sound *political knowledge* can never be obtained by a man who is ignorant of the Scriptures, for the Bible furnishes *the only permanent basis for a just government*. It is the only book of universal authority, which contains the charter of the subject’s right—which prescribes the limits of the ruler’s power—which dares to give law to the legislator, and denounces penalties against the sovereigns of the earth. It presents a king who is above all kings; and a law which is paramount to every other law. It appoints a tribunal of appeal, to which the highest magistrate may be summoned, where power cannot overawe, right nor fraud pervert justice; and where the unjust judgment of the oppressor will be brought upon his own head. “*It is the safeguard of freedom.*” The records of modern times do not present us with a single country blest with free institutions, on whose permanence and happy influence we can now rely, in which the influence of the Bible is not exerted. In proportion as that has been wanting, the spirit of despotism has maintained its sway; and ignorance, apathy, and slavery have been the portion of the people.”\* And if we consider the influence which the Bible has exercised and is still exercising on the moral and social condition of man, in all parts of the world, we may see still farther its value to civil rulers; and as a universal directory in the schools of the young.” Strange indeed must be the notions of that man who, under the shallow pretext of avoiding sectarianism, would thrust into obscurity a volume to which this country is indebted for every thing which distinguishes her from savage tribes;—the book which delivered her from idolatry, im-

\* Report to the Literary Convention of New York, in 1830.

purity, and blood,—which has distinguished her from other nations, by making her foremost in philanthropy; and which has, again and again, saved her from discord, revolution, and crime. The only book which has had power from God to change the character of *nations*;—which abolished the bloody rites of Diana,—threw down the polluted temples of Venus—terminated, for ever, the barbarous spectacles of Rome—and destroyed the blood-stained altars of the Druids; the book which, *within the recollection of this generation, and under our own observation*, has abolished the sacrifice of parents and the murder of children among savage tribes, in the wilds of Africa and in the islands of the Pacific; which has rescued the Hindoo infant from the Ganges, and the Hindoo widow from the funeral pile; and before which, idolatry and superstition, in every part of the world, are tottering to their fall.” Regarding the Bible, therefore, in this lower light, simply as a code of practical wisdom—“as the storehouse of truths which are *capable of practical application every day and hour in the life of every individual*, it is obvious, that the Bible, instead of being shut out of our places of instruction, *should be better understood and more thoroughly studied* than any other book whatsoever.”—*Belfast Covenanter*.

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ART. VIII.—*Speech of Dr. Chalmers in the General Assembly of the Church of Scotland.*

Dr. Chalmers rose, and was for some time inaudible, as indeed he was at different parts of his address. There were two separate questions here, each resting on separate grounds of its own: but each had been mixed up with the other in such a way as to have in some measure confused the judgments of many, both in regard to the one and to the other. There was the question of the spiritual independence of the church, as distinct from the civil authorities; and the question of non-intrusion. He knew that many were invariably non-intrusionists who had no partiality for the veto law; and, on the other hand, there are many antivetoists, to whom the sound of the word was absolutely loathsome, who would respond to the watchword of the Church's independence. It might be admitted, even by the most strenuous of their adversaries, that the Civil Courts had intromitted with ecclesiastical business only in the matter of temporalities. Still under the guise of this generality, they might find a plea and pretext for the grossest invasion on those prerogatives and powers which had invariably belonged to every Christian Church, and to which, as long as they had continued a National Establishment, they had never submitted, and he trusted never would. For example, an annuity or lucrative office might be coupled with an addition that the holder should be one of their communicants; but they were not responsible for that condition. However, this civil or patrimonial interest might be made to hang on the question, to admit or not admit the candidate to their communion. Now who did not see, that although a temporality might be here implicated,—there would be a flagrant overstepping on their province by the civil power, if the latter should choose to interfere, and dictate to the Church in any manner of way connected with the conferring of a spiritual privilege on this candidate. Now

looking on this part of their cause, and putting out of view for a moment the question of non-intrusion altogether, there were many, very many, he trusted, who thought easily about the law of patronage and presentation, who had still that regard for the vitality and essence of a Christian establishment, that they would enter into one unflinching phalanx for the vindication of their spiritual independence—and if, even looking to all the perilous times of the Church, there was a time when the courage and consistency of men were called forth, it was the day on which they had now fallen, when the poison of false and hollow principles was undermining their strength from within, and when thousands of their enemies were on the tiptoe of expectation for the ruin of the establishment. Whatever the State chose to confer on them in the way of temporalities, was of course the State's own; but with whatever was the Church's own before and after those temporalities were conferred, the State has no right to intermeddle; or, in other words, they, the Church, must control the management of their own proper affairs, the same as if they received not one farthing out of the national funds. When the statute was passed founding the Establishment, they, in the brief and emphatic language of his friend Mr. Gray, gave the state their services, but not their liberties. They got a maintenance from the State, and engaged in return to minister unto the spiritual education of the people. This was a conjunction which had been fruitful in innumerable blessings to the people of the land, but a conjunction in which the value given by the Church was a hundred-fold greater than the maintenance bestowed by the State. Still, if the State was not satisfied with the bargain, they could at any time abandon it,—if, in addition to their services in things spiritual, the State also sought their submission in things spiritual, they, the church, must have answered it, "In this we have another Master, to whom, and to whom alone, we are responsible." If the answer and the compact had been otherwise, the Church would have allied itself to an accursed thing,—it would have committed sacrilege; for in those things he was the sole and undivided Master. This was a principle of their Church at the present time—this was the principle it had maintained after its first victory, and during a persecution of a hundred years; and a principle which had cost them so much they were not willing to let go. And if the State will insist on them to surrender it, they were willing to try the same experiment, and brave the same course over again. A rock had been ascended, and the banner was there spread forth and expanded on the gale with the inscription which might be the motto of the Establishment to all eyes, "The Lord Jesus Christ is the only Head of the Church of Scotland." They had nailed that banner to the mast, and they would keep it there in all their fortunes, so that, whether in tempest or in sunshine, the winds of heaven might carry forth, that the Lord Jesus Christ is the only head of the Church of Scotland. That was the watchword of the party with whom he sat;—and was there none on the other side to reiterate this? Yes, there might be many, probably all. (Cries of yes, yes, from the party appealed to.) Then, did not that just show the distinction he was drawing between the question of spiritual independence and that of the veto law. The only other distinction (for his question was honoured with an affirmative from a quarter so cheering,) was between a declaratory and an effective proposition. His friends on the

opposite side only joined in the declaratory—would they join in the effective? He had the proud confidence to believe that a goodly number would, and furthermore, that they would assert by deeds as well as by words the position that could not be split into a thousand definitions, like the veto law, and boldly proclaim that there would be no strike—no surrender. He did not wonder that Radicals and Voluntaries were now on the watch, and even at the present moment so intensely looking on. This was a question, he was fully aware, that the Voluntaries and Radicals considered essentially bound up with their own determination to pull down the religious establishment. They have joined in the outcry that we hear sounding from these incongruous sources,—they have furnished their contingent to that heterogeneous mass of clamour, ignorance, and insidious mischief, with which the Church had been assailed during her present righteous struggle. But they know well, that if the Church made even but a quirk-like acknowledgment of that law, so as to render her spiritualities subordinate to the secular power,—they know well that the minutest fraction of such an appearance would be the entering of a canker-worm into the vitals of every state religion. It would bring to the dust the National Establishment of Christianity in those realms. Those who had raised such an outcry against a Church and State Religion, were making the air resound with the cry of “The law—the law—the law. The law had come in to the aid of the Voluntaries. On the other hand, they found that the unconscious bigots who now clung to a State Religion were as unconsciously playing into the hands of the Voluntaries. In a few years they bade fair to have the law against themselves. But the Church of Scotland, on the ground now taken up, was the only break-water against this unlooked for combination. Whatever was the result of this war of opinions, let not the advocates of unchecked patronage think that they would come in for any share of spoil. Their system is conclusively gone for ever, never to lift up its head again in the estimation of general society, whether they the (Voluntaries) or those who were the members of a Church sustained by but not subjected to the State as regards spiritualities, should be in possession of those temporalities. The question had often been asked, what they desired for the Church; and he would answer it simply by saying, a recognition of the Church’s power to deal legislatively and judiciously with every question affecting the fitness of a presentee, and to admit or reject him as it might think fit. His meaning was clearly expressed by Mr. Campbell of Monzie on the hustings at Perth, in effect that the Church should be allowed to legislate for herself in every thing which referred to the induction of a presentee into any parish. If such a provision were embraced in Lord Aberdeen’s Bill,—and there might have been, but for the unconquerable antipathies of several influential parties to the veto—it would have met with his approval, and also with that of the Assembly. There were more reasons for an enactment in that particular form. It was not the enactment of a measure by Parliament which would settle the question, but it was the conveying over to the Church the task of obtaining a measure to herself. This was the more necessary; as a measure, to be truly beneficial to the Church, must be liable to modification. Now if the Church made its own law, it could alter it to suit itself; and he would only say, that however much they might at first be satisfied



with any measure, yet the lights and lessons of experience were always providing more information and knowledge on its practical operation, and suggesting alterations. There were three methods by which he thought that object would have been obtained, and he would press them on the serious attention of the House. The first way was by an act of the legislature, providing that the Church did not forfeit the rights and immunities of an establishment when, in the exercise of her legislative powers, she enacted a law of non-intrusion similar to her principles. In reference to the style of this legislation, what he would recommend was, that the inactive verb in all these acts of Parliament should govern the temporalities alone. The powers of the Church were not conferred on it by the State, but countenanced by the State. The State said how far it would combine the bestowal of these temporalities with the existence of these powers, but farther than that it could not go; it could not destroy any right which the Church enjoyed, although it might withdraw the temporalities. He did not deny that the sacrifice of the temporalities of the Church was an important consideration, and that it possessed a great influence in the settlement of the question. Could any man in his senses deny that the temporalities which gave to the Church three-fourths of its efficiency in disseminating Christianity should be lightly abandoned? No! He should like, for this reason, that the power the Church wished should be adopted in any Act of Parliament. The act now before the House of Lords would even in that state be acceptable. But the Church would not, even to save the temporalities, forfeit her legislative privileges, and the benefit she would derive from the excellent principle of non-intrusion. The second form of a measure which he would accept would be one not making it binding on the Church to adopt any particular process as to the settlement of a minister, and granting it full power to legislate in regard to that particular branch of her polity. The Rev. Doctor here became inaudible, and explained the character of a third measure, in which he proposed that the utmost latitude for objections should be given to the congregations, which should be considered by the Presbyteries, and acted on by them under a sense of the importance of objections of any kind on the part of the people against a presentee, and should, on any ground they thought proper, reject the presentee without being answerable to the civil law. He wished to ask on what grounds of consistency the Church could consent to any deprivation of its spiritual independence. How could a Church which professed to derive all its powers from the Lord Jesus Christ consent to any abridgment of them? Now they did most zealously affirm that the Church had intrinsic powers, which she held immediately from its great Head in heaven. Such powers the State could neither continue nor take away—it could take away nothing but the temporalities. These they could withhold at their own pleasure, and on their own terms—the powers of the Church remained all the time stable and unchanged, whether as regarded a single parish or the Church at large. Lord Aberdeen's bill, indeed, was said to empower the Church to prevent the intrusion of unacceptable ministers into any parish, while it peremptorily refused the desired means of exercising that power. The State had no right to talk of empowering them—but if it had told them that they would not forfeit their endowments when, in the exercise of their powers in any particular instance they admitted or

rejected a presentee on any ground which seemed to them good, he would accept of it. If the Church could obtain such a bill as that, he would forthwith expunge non-intrusion from her vocabulary—He, for one, was willing to receive, and he would willingly forward acquiescence in that bill, and he was certain the majority of the General Assembly would give an obligation as strong and sacredly binding on them as language could make it to do so, provided that in no instance a minister should be intruded into a parish contrary to the honest, religious will of the people. Lord Aberdeen's bill struck at the root of the Establishment, and that was what they had received in place of the one embracing all the points upon which they had set their hearts. The bill left matters in such a way that things ecclesiastical were left at the disposal of the secular power. That was a question of life or death—because it affected the Church's liberties. It mattered not what the sacrifices might be which they might be called on to make in order to maintain them—but they were bound to insist, without one flaw or exception, for exclusive jurisdiction in the things which appertained to God. Now the settlement of ministers certainly came under that class, and therefore they were determined to have exclusive jurisdiction in respect to that important duty. He was willing to surrender all the blessings which belonged to them as a National Church, rather than have their arm made weak and powerless in effecting any thing for the Christian good of the people. He had every confidence in the people of the country, whose consciences were awakened to a sound view of the theology of the question. Dr. Chalmers then referred to a correspondence which had been carried on between Lord Aberdeen and the committee of the Assembly, in reference to his bill, and then stated, that since his Lordship had introduced his bill to the House of Lords, he had received a letter from him, and a correspondence had ensued. [Dr. Chalmers then read the correspondence, which showed that, being entirely dissatisfied with the provisions of Lord Aberdeen's bill, he wrote his Lordship to that effect, and after various ineffectual suggestions for alterations in its language and spirit, more especially in regard to the matter embraced in the parenthetical portion of the clause as to the reasons for which Presbyteries were to reject presentees—he had abandoned all hope of any satisfactory alteration being made. His Lordship remained more firmly wedded to his views than ever.] He then went on to point out the differences—insuperable differences, which existed betwixt the terms of the bill and the views of the majority of the Assembly, showing that it hung like a millstone round the neck of the Church, the nuisance of intrusion. He did not deny that the bill had originated in a good intention—he believed the noble Earl wished to relieve them, but he had only rendered more emphatic the grievances of which they had complained and superadded an ecclesiastical directory to the bargain. The bill was utterly inefficient in enabling the Church to give effect to that principle to which it was solemnly pledged; in fact, it was utterly hostile to that principle. It would allow them to take into consideration all other circumstances but that one solitary principle—and that was the notable result of all the hopes of an adjustment through such a measure. For himself, he would rather take a measure from Dr. Cook and the gentlemen opposite than from Lord Aberdeen. It was better to be lashed with whips than with scorpions. For him-

self, he would rather be under the swords of the Solomons on the other side of the House, than under the yoke of the Rehoboams in the British Parliament. Sir, many years ago, I spent a few days, towards the close of his life, with that venerable Christian patriarch, Dr. Davidson of Edinburgh, whose heavenward path was strongly depicted in his countenance. Apart from language altogether, it was impossible not to feel, that one was in the presence of a man who felt himself at the gate of heaven, and ready to pass into the presence of his everlasting Father. The remembrance of Dr. Davidson suggests an anecdote which struck me forcibly at the time—of an illiterate female in humble life, who applied for admission to the sacrament. Having undergone the customary examination, she could not make an articulate reply to a single question put to her. She was asked to explain the meaning of the mediation of Christ, or the purpose of his death? Not one word could she utter; and yet there was a certain expression of intelligence in her face, and a manifestation of right and appropriate feeling, which was strongly indicative—not by the sound of the voice, but by the external signs of emotion—that she fully responded to the words of the preacher, whether he spoke of the terrors of hell, or the blessed propitiation of the Saviour. Still she made no distinct reply to any of his questions, and she was in consequence refused as a communicant. When retiring from the room, in the extremity of her agitation and suffering, she called out, “I cannot speak for him; but I could die for him.” The minister, no longer doubtful, handed to her a sacramental token, for good and substantial reasons, although not for the sound of her voice. So he would speak of the collective mind of many a rustic congregation, who had not the power to express their feelings, although their convictions were decidedly bent in one direction.—After some farther remarks, during which the Rev. Doctor was interrupted by Mr. James Hope, he concluded his lengthened speech by the following anecdote, illustrative of the incapacity of English legislators, to form a right appreciation of the character of the forms of the Church of Scotland. In his opinion they were all Cockneys together. When he resided in Glasgow, an English lady came on a visit, who, for aught he knew, had never but once been beyond the confines of Piccadilly—she asked such odd questions. Having enjoyed a draught of *butter-milk*, one fine morning, he was exceedingly amused, when, on several cows passing, the lady innocently asked, “Pray, Mr. Chalmers, which of these cows is it that gives that fine buttermilk?” So it was with Englishmen in reference to the Church of Scotland. They had as little conception of a state of transition from presentation to induction, as the English lady had of the milk passing through more than one stage from the udder until it became *butter*.

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ART. IX.—*Remarks on “Thoughts on Occasional Hearing.”*

It is believed that a very large majority of the Associate Church regard occasional, or rather *indiscriminate* hearing of the word as inconsistent with their public profession, and the requirements of the Scriptures. 1. Because such a practice is a violation of divine injunctions. Prov. xix. 27. Deut. xiii. 1—5. Matt. vii. 15. Mark iv. 24. “Take heed *what* you hear,” vii. 7. John x. 5. Eph. iv. 14.

1 Tim. vi. 3—5. 2 Pet. ii. 1—3. 1 John, iv. 1. 2 John 10. Rev. ii. 2. The reader will find it highly advantageous to examine these texts with some degree of attention. 2. Because it is inconsistent with that testimony which we have lifted up in defence of truth and against error, and for the faithful maintenance of which, we have erected a separate association, and promulgated a distinct constitution, against all other ecclesiastical bodies, who either neglect or oppose any portion of revealed truth imbodyed in our Testimony. The *conduct* of a witness should not contradict his *words*. This is probably as far as any enlightened member of the church could reasonably desire his brethren to go on this “disputed subject.” At least it is as far as the writer of this article desires any one to go.

But a ruling elder has started another argument, which appears to be the present “bone of contention,” which is, that ministers of all other denominations stand in the same ecclesiastical relation to us that our own do, when suspended. This is a fair, legitimate subject of discussion, and why it should engender such a degree of *heat* as has appeared in a certain quarter, is more than we can comprehend. And it is hoped that hereafter, the writers on this question will be more brief and direct to the point.

We are unable to discover any material defect in the argument of a ruling elder. The question does not respect the character or standing, either in the sight of God, or the world, or other portions of the visible church, of ministers in other bodies, but their official relation to us, and that only evidence by which we can recognise their commission, namely, *Speaking the truth in love*. Consequently their *outward* commission to preach the gospel to every creature, and our obligation to hear them are not correlative. The example of the old prophet adduced in our last number, and Deut. xiii. 1—5, are full and explicit on this point. The *outward signs* of a prophet are wholly insufficient. We have a more sure word of prophecy. Indeed God pays more regard to the moral duties, than to outward ceremonies, and puts more honour upon *moral-natural*, than *moral-positive* institutions. This appears not only from the Scriptures already cited, but also from Num. xi. 26—29. The two young men who prophesied in the camp, appear to have disregarded the outward form, but must not be opposed so long as they speak truth. Luke ix. 49, 50, is to the same effect. Also, Jer. xxiii. 21, 22. “I have not sent these prophets.” &c., but “if they had stood in my counsel, and caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.” Standing in the counsel of God, and causing the people to hear his words, are the true tests of a minister’s commission. All that is designed by these Scriptures is, to establish the position, that an outward commission is in itself insufficient; and that God will not acknowledge such a commission, unless accompanied with the necessary adjunct truth. He will acknowledge his own truth even when spoken without the outward commission. This argument makes nothing against the authority and necessity of ordination. It only proves its inferiority to truth, and the obligation devolving upon Christian people to bow down to the majesty of God’s revealed will. The truth depends not on ordination, but ordination is an appointed means for the propagation of truth, which cannot be disregarded without sin, but which, like all other means, sometimes fails to accomplish the end designed.



Suspension is always associated with the idea of immorality, or incompetency and disgrace. But when we say that ministers of other denominations stand in the same *official* relation to us that our own do when suspended, these ideas are to be excluded. We say nothing of their attainments, piety, or usefulness. On some points of revealed truth, more or less vital to the Christian system, our views differ from theirs, on account of which we declare an *ecclesiastical* separation, appealing the matters of difference to the ultimate decision of the Judge of quick and dead. This is neither to impeach the integrity of our neighbour, nor to sit in judgment upon his moral character. Neither is it properly intolerance: it is simply claiming the exercise of necessary Christian liberty, viz: the right to profess and maintain revealed truth, so far as known, and to decline association with all such as refuse to assist us in this great and good work.

These remarks were deemed necessary to pave the way for removing the errors of "Pilgrim," which are certainly most glaring, or we are yet a child in theological knowledge.

Having assumed, incorrectly, in his first paper, that it is an act of moral rectitude in others to hear those from whom we are separated, and that bearing testimony to moral and religious truth necessarily involves all the outward forms of judicial process in courts of law, he rears a superstructure more frail than the cobweb covering of the spider. His house will not bear even a refreshing breeze, to say nothing of the "pelting of the pitiless storm."

1. He seems to intimate, because the principle of toleration was not fully understood by the reformers, that we must demur from their decision on this point; which implies that a condemnation of occasional hearing betrays an illiberal, intolerant spirit. We deny that it proceeds from any such spirit, or has any such tendency. It is simply a question of duty to God and our fellow men, and it is of no consequence who may or may not regard it as intolerant. Did Pilgrim never in his youth fall into a company of young bloods, who regarded him as *intolerant*, because he refused to run with them into all their "excess of riot?" If not, he has been more fortunate than most young men. Does he not know that Unitarians regard Arminians as intolerant; Arminians regard Calvinists in the same light; and Calvinists, Papists, &c. Does he not know that many of our race are ruined both in body and soul, in every period of the world through fear of the senseless cry of bigotry, and intolerance, which is constantly poured out like a flood from the lips of the more profligate portion of mankind? Let us hear no more of intolerance, when honestly searching into the will of God, concerning his fallen creature man.

2. He appears, page 203, to be more concerned about others, and the effect our conduct may have on them, than about truth. It would be out of place to inquire at present into the causes of religious differences; these are in general ignorance, guilt, depravity, hatred of truth, and the want of divine illumination by a work of the Spirit of God. And it is not too much to assume, that in many cases those who differ from us have never honestly attempted to investigate the truth. He animadvertes upon Dr. A. for using the phrase "wicked Arminians," but he has not told us where that phrase is to be found. If the Dr. did use it, as we suppose he did, it was not in his usual

happy manner of expressing himself. But we have no scruples of conscience in calling the system of doctrines usually denominated Arminian, a *wicked system*, another gospel, which is indeed no gospel, in its tendency dishonouring to God, destructive to the souls of men, and to be rejected with abhorrence. If we know any thing of God's word, Arminianism is a moral pestilence.

He assumes that our opposition to occasional hearing, amounts to a "hedging others in a communion where error prevails." Strange! We had always supposed the very opposite to be the truth. To say to others, You have laid aside some important truths and duties required in the word of God, therefore we cannot hear your ministers till these truths and duties are restored to their legitimate place; and if you would be found faithful witnesses to the despised truths of Jesus Christ, if you have a proper regard to your own and the eternal interests of your fellow men, we affectionately exhort you to imitate our example, withdraw entirely from such ministrations. Strange, indeed, that this should hedge people in an erroneous communion!

4. He assumes that our doctrine fetters the truth, and throws impediments in the way of those who are commissioned from on high to preach the gospel. This argument also proceeds on the false basis that the obligation to hear is correlative with an outward commission in the preacher, and also that a refusal to hear an *erroneous*, amounts to an impediment thrown in the way of a *sound* ministry; whereas it appears to us a child can hardly fail to see the opposite. What! opposition to error, an impediment to truth? But we shall be told that our argument assumes that *we* have discovered the truth. Certainly it does, so far as we have embodied it in our public profession. And if we have not, we are schismatics and presumptuous pharisees for maintaining a separate communion from others. Every Seceder has solemnly professed that the doctrines of our subordinate standards, are the doctrines of God's holy word, which we are under obligation to maintain in all *places*, and through life. And respecting other denominations, says Jehovah, "Let them return to thee, but return not thou to them."

Let it be for ever remembered that the continuance of an unfaithful ministry in the visible church, whom it is sinful to hear, is the effect of her unfaithfulness to her glorious Head, and sovereign Lord. How often, and how lamentably does she prove perfidious in his covenant!

But neither time nor limits will permit us to follow "Pilgrim" any farther. He is an interesting, candid, intelligent writer on many subjects. Though not personally acquainted with him, we owe him our hearty acknowledgments for his many valuable contributions to our pages, and hold him in high estimation. But our esteem for men must not deter us from pointing out those things which we honestly believe to be repugnant to the word of God, destructive to those high and holy ends which the Secession church, in these states, proposes to herself, by the maintenance of a separate constitution and communion, and dangerous both to the temporal and eternal well-being of the human race. "The word of the Lord endureth for ever." Yea, it is perfect, it is true, it is right, it is pure, it is "righteous altogether, more to be desired than gold, sweeter than honey, and in the keeping of it there is a great reward."

ART. X.—*Persecution for Righteousness' Sake.*

The days of persecution have returned upon us. It is now well ascertained that the gospel cannot be preached in many of the slave states. Mob law is clearly in the ascendant. The constitution and laws of the country are a dead letter; freedom of speech, and the rights of conscience exist only in name. The national declaration that "All men are born free and equal, and endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," means that a portion of the human race are born slaves, destitute not only of liberty, and the right of pursuing happiness, but even of volition.

It is known to our readers that the ministers belonging to the Presbytery of the Carolinas were suspended at the last meeting of Synod for disobedience to the act, which prohibits any member of the Associate Church from holding a human being in the character or condition of a slave, and that an ordained minister was sent into the bounds of said Presbytery, to officiate for three months, commencing the first of July. On this mission the Rev. *Thomas S. Kendall* was appointed, and accepted the appointment. We learn from a Southern paper, and a private letter, (not from Mr. Kendall) that his commission has been faithfully executed, at the hazard of his life, and in defiance of an infuriated mob.

This mob appears, according to their own account, to have followed Mr. K. from York District, South Carolina, through Chester, Fairfield, and Stirling, to Smyrna, gathering strength as they proceeded. At the conclusion of public worship on the Sabbath, he was arrested, carried back to Stirling, a distance of about twenty miles, "and the inhabitants of an extensive neighbourhood were summoned to investigate his case on the following day." The determination of this meeting was, that Mr. K. "is a thorough abolitionist." "It was the opinion of a member of the bar that the paper [the pastoral letter of the Synod] was so artfully drawn up, as to evade the existing laws." Yet, "it was determined by a fair trial before Judge Lynch to make, upon this pioneer of a fanatical religion, a *practical application*;" and then "FORCE upon the Legislature proper attention" to the defects in their laws, which gave them no countenance for this gross outrage upon the rights and person of a free born *white* American citizen, who according to their own confession had transgressed no law either human or divine!

Such is the account these reckless men give of themselves! such is the effrontery with which they glory in their shame! We have heard nothing from Mr. K. himself. To those, however, who *know* him, this event will cause no shame; the finer feelings of *their* hearts will intertwine around him with a tenacity which death only can sever; while the contemplation of his gentlemanly deport-

ment, his known prudence, his manly virtues, and his Christian heroism, will animate them to more vigorous exertions in the righteous cause for which he has suffered. The Christian philanthropist beholds a glory in this persecution for righteousness' sake. It carries our reflections back to the days when a similar mob dragged Paul "out of the temple," and to many incidents in the lives of Calvin, Luther, and Knox. Our infatuated countrymen have already covered themselves with disgrace in the estimation of the whole civilized world. An indelible stigma attaches itself to their national character. And they may continue for a season as they have begun, like the Jews, to persecute the "fanatical" religion of Jesus Christ, by personal violence and bloodshed; but like them they must become a hissing and an astonishment to the world. The disciples of the Lord Jesus Christ ever have been, and still are, "counted as sheep for the slaughter," by that portion of the human race who subsist on plunder. Yet the smiles of their Heavenly Father, the approbation of a good conscience, the great reward which they know awaits them at the termination of this brief state of existence, enable them to take "joyfully the spoiling of their goods," and the violence done to their persons.

We may be indulged in closing this article with a reference to the *chivalry* of the South. They very complaisantly tell us that they are the only "defenders of life and personal honour," on the American continent! They despise all meanness; they would never take advantage of the defenceless stranger, and our *white slaves* of the North urge upon us these high traits of character as an argument for the continuance of slavery! Such men will take no advantage of the defenceless, manacled victims of their power; better be their slave than your own freeman! Is not their treatment of Mr. Kendall an admirable commentary on Southern valour, manliness, and magnanimity? Noble men!—Brave men! A multitude of you succeeded in capturing on the Lord's day one defenceless, innocent, unsuspecting, minister of the gospel; also a citizen of a slave state, and confiding in Southern honour and manliness! No language of panegyric can do you justice. Is it not, however, a little remarkable, that thousands of you should be held at bay for five years, nay actually whipped by a few hundreds of half-starved Indians?

The reader will pardon this slight departure from the usual style of a religious publication. The nature of the subject demanded it. The doings of this character, so prevalent in the country, are not to be met with sober argument; for the actors in such scenes *know* that they are outlaws, and glory in being such.

But, beloved brethren, be "in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation and that of God. For unto you it is given in the behalf



of Christ, not only to believe on him, but also to *suffer for his sake.*"

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ART. XI.—*Free Communion.*

The following remarks are taken from a recent number of the Presbyterian. The Associate Church has probably been more reproached by the Presbyterians of the General Assembly on account of her steadfast opposition to free communion, than for the maintenance of any other single principle of her public profession. It is, however, pleasing to meet with an article in the organ of the Presbyterian church, which at least goes sufficiently far on this point to justify the position held by our church.

(1.) The churches of the New school are the abettors of great and dangerous error. Such was the solemn decision of the supreme judicatory of our Church. Some of the pastors in these churches are avowedly the supporters of opinions which are not only in conflict with the fundamental doctrines of the standards of our Church, but which are regarded as a semi-Pelagian heresy. Others, if they do not avow their belief in these doctrines, nevertheless uphold those who do, and regard them as unessential variations from the true faith. The sessions and members of such churches generally harmonize with their pastors, so that they are to be regarded as ecclesiastically one with them. (2.) We remark that on these accounts the supreme judicatory of our Church has unequivocally declared, that such facts were a bar to communion, and did accordingly separate such churches from their connexion. (3.) Christian fellowship can only consist with unity in the faith. Now in view of these things, we are unable to say how far a church may depart from the faith without forfeiting its character as a Christian institution; and hence, when we know that a church has fallen into serious error, we think all due caution should be used in expressing any opinion on the subject. If however the question is, may we recognise such a church by participating in the ordinances as therein administered, we unhesitatingly answer, *no*. We do not say that there should be no such participation because the church is not Christian, but, 1st. Because it is unnecessary. 2d. Because it is inexpedient, inasmuch as it is a countenancing of error, an implied censure upon the supreme judicatory of the Church, which has decided that there was not a proper basis of fellowship in the aggregate, and therefore not in particular churches or individuals; and finally, because, if such acts of communion should become frequent, it might and probably would, result in diminishing the sense of the evils of error, and perhaps lead to propositions for union in which the truth might be sacrificed. Whether individuals belonging to orthodox churches, who persist in such public intercommunion with new-school churches, should be made answerable to their session for their conduct, is another part of the question. We regard it as the duty of a session, to admonish such individuals, and explain to them the tendencies of the course they are pursuing, and by lenient measures, persuade them to desist. If this will not answer, they should be advised to retire from the church quietly; and if this is not effectual, the session must be directed by the circumstances of the case in the adoption of ulterior measures.

ART. XII.—*The Theatre.*

The Rev. Mr. Brainard of this city makes the following allusion to Fanny Ellsler, the opera dancer, to whose carriage some of the citizens of Baltimore recently undertook to attach themselves.

"And what compensation has this female rendered for this vast appropriation of money? Has she, like Newton, struck out new principles in science? Has she, like Fulton, made new discoveries in the arts by which the public comfort and wealth have been promoted? Has she, like Howard or Mrs. Fry, come as a missionary to visit the prisoner in his solitude—"to take the gauge of human misery"—to move hearts to feel for human sorrow and hands to open in Christian charity?

Has she given a new impulse to principles of moral rectitude in their control over the public conscience, so that in all the relations of life we find more gentleness, industry, economy, piety and benevolence?

Has she brought a leaf plucked from the tree of life with which to stanch the wounds of a heart bleeding under guilt?

Has she hung up a brighter star over the path to immortality? Has she taught our young men and maidens more wisely to live and more safely to die? We gave Baron Steuben a single township of land in the cold north for coming from Prussia to fight the battles of liberty in the revolution. We gave to Lafayette, the young and chivalrous nobleman who left the wife of his youth and his little children to aid our struggles for independence, some fifty thousand dollars in land and money.

What boon of blessedness—what surpassing benefit has this German woman conferred upon us that we give her \$60,000 for 15 weeks?

*She has danced for us—that is all of it!*

While many intelligent, amiable and most worthy females, sunk from affluence to poverty, have plied the needle with aching heads and hearts until the midnight hour, for a compensation that hardly procured daily bread for their children—we have lavished \$60,000 upon a *strolling dancer*!

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THE VACANT SEATS IN HEAVEN.—A lady of rank being once in company with Bengel, addressed him as follows: "I hear, Mr. Provost, that you are a prophet; therefore perhaps you can tell us whether, in the world above, there are any reserved seats for people of quality. "He replied, "I certainly, madam, am no prophet, though I acknowledge that God has granted me some acquaintance with his revealed word; and this informs me that reserved seats indeed there are; but that, alas, most of them are sadly in want of occupants. So I read in Matt. xix. 24, and 1 Cor. i. 26."

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VOLUNTARY SOCIETIES.—The present number contains a judicious article from A. G. on the subject of "Voluntary Associations." About a year since, a number of our subscribers declared their hostility to these associations, and some of them discontinued their patronage on account of the insertion of articles advocating them.

Many other persons, not hostile, had serious doubts respecting their *authority* and *expediency*. Of this class the editor of the Monitor made one; consequently he invited a discussion of the question, which has been pretty full on the affirmative side. That this discussion has done good, he has not the least doubt. For although it has offended some who refuse to be convinced by argument however conclusive, it has removed lurking doubts from the minds of many candid persons. Respecting their authority, or rather *warrantableness*, after what has been said by correspondents, there can be no longer any reasonable doubt. It is believed, then, that there may be cases in which Christians should associate with others for the correction of abuses which official functionaries have either introduced or refuse to remove; but such cases are not so frequent as many suppose. Neither is it expedient to rush at once into a new association for the removal of evils which are, in a great measure, inseparable from the present condition of the human race, or which belong so directly to the whole political body, as to require the concurrence of a majority for their removal; especially when the church constitutes a very small minority of the community. Such things do certainly weaken the moral power of the church, and give her the appearance of a visionary, impotent body.

Our conclusion then of the whole matter is, that it is lawful for any number of persons to associate under such regulations as they may choose, not contrary to the word of God, for the accomplishment of any laudable end. But all things are not *expedient* which are lawful. Their *expediency* must then be left to the discretion and Christian liberty of the people, and the peculiar posture of affairs in the church and in the world at any given period. It might be expedient at one time and not at another, in one place and not another, and it might be expedient in all places at the same time to form such associations. If these views be correct, it is unchristian for brethren to contend with each other on this question, or to suffer their difference of views to alienate their mutual confidence and affection. That the church and the world are both afflicted with huge moral evils, and that the whole moral and intellectual power of the church should be put forth for their removal, all admit. And we should rejoice at any lawful effort of the people for the attainment of this holy end. And although we think the same amount of exertion would accomplish more good, if directed in a different manner, let us not despise the well intended efforts of God's people, lest we despise the good that is actually done, and be found strengthening the hands of the wicked. As it is not probable any thing farther can be offered on this question without repetition, it is proposed to close the discussion.

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TO CORRESPONDENTS.—We have received an article from an old patron and respected friend, addressed "To the author of the Address

on Foreign Missions," and containing the writer's proper signature, which is inadmissible on account of its extravagance. He says he "was sorry to see the editor throwing on cold water to check the zeal, and destroy the force of the cogent and irresistible arguments of 'the young author;' nor will his 'rebuffs,' nor 'vain imaginations,' turn away their edge." This is not exactly a fair representation of the editor, as the reader may perceive by referring to page 143 of the Number for August, where the address is, on the whole, commended.

The following sentence will probably excite a smile—"Notwithstanding the church may sit down on her treasury of eight or ten thousand dollars, like Rachael on her golden god, your calculation, [the calculation of the Address,] page 106 of the Monitor, will become matter of history." He, however, demonstrates his sincerity by authorizing the "young author," whenever he is prepared to go to the heathen, to draw on him for one hundred dollars.

Finally, he thinks it a matter of lamentation that our Synod, at its last meeting, recommended "great caution" to her subordinate courts, "in dealing with persons in civil offices." This is the first time we remember to have heard a lamentation over ecclesiastical courts for the sin of recommending *prudence* in the doing of lawful things.

But while we have deemed it most prudent not to insert the article in question, we have not the least doubt that many in our church are blameable for withholding that support for the extension of the Redeemer's kingdom which the Scriptures require. For such persons we have no extenuating plea. They are certainly culpable in the sight of God. And this withholding more than is meet may be, and doubtless is, one ground of God's controversy with us. It may be for this that he has broken our ranks, thinned our numbers, and sent upon us a spirit of *ultraism* which threatens our ecclesiastical extermination. "Thou makest us turn back from the enemy—thou hast given us as sheep for meat—thou sellest thy people for nought—thou makest us a reproach to our neighbours—thou makest us a by-word among the heathen! Awake, why sleepest thou, O Lord? arise, cast us not off for ever. Arise for our help, and redeem us for thy mercies' sake."

"Respondo" and "Quero" have not given a reason of the hope that is in them with meekness and fear. Neither have they confined themselves to the subject which they undertook to discuss. It is with pain we notice such a departure from the meek and inoffensive spirit of the gospel. Having admitted the article of Respondo, we could not in justice refuse Quero a hearing. But should either of them favour us with any thing farther, they must change their tone and confine themselves to the subject, or give us permission to apply the pruning knife. To permit the continuance of such a discussion



as they have started would be a violation of our pledge to the public, and subversive of the design of this work.

**CORRECTION.**—In the Number for July, page 92, it is said, respecting the proceedings of church courts,—“If attended with levity, haste, or disorder, they lack that moral grandeur which *in reality* constitutes their binding obligation.” For the words “in reality,” the reader is requested to substitute *instrumentally*. It will then express the editor’s meaning; thus—“If attended with levity, haste, or disorder, they lack that moral grandeur which instrumentally constitutes their binding obligation.” Our thanks are due to the correspondent who called attention to the error.

**ECCLESIASTICAL RECORD.**—At a meeting of the Associate Presbytery of Cambridge, at Salem, June 26th, Mr. Isaac Law was, according to due order, licensed to preach the gospel. At a meeting of the same presbytery, in Hebron, July 10th, Archibald Reid was, in like manner, licensed to preach the gospel.

**BEAUTIES OF SLAVERY.**—A minister of the gospel, an old-school Presbyterian in one of the Southern States, advertises Sixty Slaves for sale, first rate *fellows and wenches*, that he may devote himself entirely to the work of the ministry!

**ANOTHER.**—A man was recently Lynched at Richmond, Va., for expressing abolition sentiments. These items are noticed as a sample of the actual state of affairs in this land of boasted liberty, law and religion.

**PROGRESS OF CHRISTIANITY AMONG THE JEWS.**—In the latest accounts which have been received from Mr. Nicolayson, who conducts the Mission at Jerusalem, it is stated, that the services of the Missionaries, in the Hebrew language, are attended by about 400 Jews, of whom about one-fourth part profess Christianity.

**JEWISH CONVERTS.**—Dr. Tholuck, of Germany, states, as an undoubted fact, that more proselytes to Christianity have been made from the Jews during the last twenty years, than in the first age of the church. This remark is made of the Jews on the continent. In the capital of Silesia there have been many conversions. The Royal Consistory of Silesia state, that from 1820 to 1834, no fewer than 247 individuals of the Jewish nation were baptized in the Protestant communion, and 10 in that of the Roman Catholics; making a total of 455 in 15 years. In 1835, thirty Israelites were baptized, and 26 in 1836, of whom only three were baptized in the Romish communion. In 1837, the number of baptisms was 43.

**SPEAK EVIL OF NO MAN.**—In a funeral discourse, by the Rev Dr. Burder, of New England, occasioned by the death of Mrs Clayton, the following anecdote is related.

“A certain person was dealing out accusatory and acrimonious remarks very liberally around him, and turning to Mrs. Clayton, and with an air and tone of rudeness rebuking her for silence, said, ‘Well, now I am determined to have your opinion.’ She coolly replied, ‘Why, sir, I had rather be excused from giving it.’ He rejoined,

‘We must and will have it, for we live in times in which we ought to show our colours.’ ‘Well, sir,’ she added, ‘my opinion is this, that gentlemen had better keep their razors to shave their own faces, and not employ them to cut and slash every body who does not think exactly as they do. I also think, sir, that Paul judged the same, when he said to Titus, ‘Put them in mind to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.’’ Several pious friends are living who can confirm this statement, and who can recollect the effect produced on the whole company by the sudden check thus given to uncharitableness.”

**ORIENTAL ILLUSTRATIONS OF SCRIPTURE.**—The following illustrations of Scripture are taken from the entertaining and instructive “Sketches of a Missionary’s Travels in Egypt, Syria, Western Africa,” &c., by Mr. Macbriar, the author of the *Mandingo Grammar*, and the translator of the Gospels into that language, a portion of which has been printed by the British and Foreign Bible Society.—*Lon. Obs.*

“The town of Beyrout is mean and confined, is surrounded by walls, and contains a motley group of inhabitants. Its environs, however, are pretty. I was much struck with the narrowness of the high-roads, and the shocking state of disrepair in which they are suffered to remain; and several passages of Scripture came to my mind, as being here finely illustrated. Foremost was that of Balaam and his ass. Many, like myself, have wondered how a public way could be so narrow as not to admit of a man passing by an ass; as it is written, ‘But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side; and the angel of the Lord went farther, and stood in a narrow place where there was no way to turn either to the right hand or to the left; and the ass fell down,’ &c. (See Numbers xxii. 24, &c.) But in this neighbourhood a complete picture of such a place was frequently set before my view.

The gardens and orchards are embanked, so as to prevent the soil from being washed away by the heavy rains, which fall twice a year; and the road between them is generally only a few feet wide, being in some places so narrow that two asses could not pass each other; and much less could a loaded beast pass by a man standing in the middle of the path. The roads are full of stones; no care whatever being taken to clear away those hinderances which the rain washes down into them; so that the greatest circumspection is requisite for a foot-passenger, lest he stumble and fall; a circumstance which gives much force to the promise made in Psalm xci., that God’s angels ‘shall bare thee up in their hands, lest thou dash thy foot against a stone.’ The ways are frequently so steep, that flights of stairs are made in them; and the beasts have to go up and down the steps with burdens upon their backs; and as the whole country is very mountainous and destitute of level roads, horses are rarely used, in comparison with asses and mules; the latter, which are of a superior breed, being much more sure-footed than the former. This fact accounts for the prophets and great men of old riding upon what we would esteem an inferior kind of animal, though actually more highly prized in such hilly districts. Fine horses are, however, used by grandees in the cities and plains.”

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Rev. J. G. Smart, .....	10 00	J. M. Thompson, .....	2 00
Wm. Robertson, for 14th, 15th, and half of 16th volume, ....	6 00	Rev. Wm. Wilson, .....	20 00
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		John Ingles, .....	6 00
		L. Carman, \$5 for himself, \$2 for Mrs. Jane Smith, .....	7 00

**BOOK OF DISCIPLINE.**—The New Book of Discipline is now ready for distribution. Price, twelve and a half cents single copy—\$1 25, per dozen—and \$9, per hundred copies.

### Acknowledgment to the Congregation of "South Buffalo," Pa.

**RESPECTED FRIENDS,**—I acknowledge the receipt of more than fifty dollars contributed as "a collection" at the close of our ministerial exercises, on the first Sabbath of August, 1840. I look upon the benefit with the more pleasure as it was given without my solicitation. Permit me to express my sincere gratitude for your generous present. I hope and pray that the Lord of hosts will not let your beneficence remain unrequited; that he "will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Yours in the bond of love,

JOHN M. FRENCH.

*Sylvan Circuit, Pennsylvania.*

**AGENTS.**—In addition to the ministers and itinerating preachers of good standing in the Associate Church, who are requested to receive subscriptions and money, and give receipts, the following persons are authorized to act as special agents:

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We shall for the present print a number of surplus copies, in the hope that they will be taken.

All the preceding volumes are out of print.

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